

A
**Pensive Mans
Practise.**

Very profitable for all persons: wherein are contained very deuout and necessary prayers for sundry godly purposes, with requisite perswasions before euery Prayer.

Newly corrected and amended
by the Author, about
42. Impressions.

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1. Ianuarie } Latins, *Ianuarius*
 called of the } Gracians, *Gamelion*
 Hebrues, *Tabeth*, and is } hath 31
 their 10. moneth. } dates.

A Calends } The first day of this Mo-
b } neth Christ was circumcised,
c Nones of Ia. } 4 Luk. 2. 21. The tops of the
d } 3 mountaines appeared vnto
e } Noah, Gen. 9. 5. The Israelites
f Day before the N } put away their wiues, Exa,
g Nones of Iann. } 10. 16.
A } 8 The 5. of this month word
b } 7 was brought vnto Ezechiel
c Ides of Ia. } 6 the Prophet, that the Citie
d } 5 Ierusalem was smitten, Eze.
e } 4 33. 21.
f } 3 The sixth of this Moneth
g D. before the Id } Christ was worshipped of
A Ides of Ianuary } the Wise men, Matth. 2. 1.
b } 17 baptized Mat. 3. 15. turned
c } 16 water into wine, Job. 2. 1. &c.
d } 15 as testifieth Epiphanius.
e } 14 The 10. of this Moneth
f } 13 Nabuchadnezzar, King of
g Calends of } 12 Babel, moued thereunto by
A Februarie. } 11 the rebellion of Zedechiah,
b } 10 besieged Ierusalem most fire
c } 9 ly, as may appeare, 2 Kings,
d } 8 25. &c. Ier. 52. 4. Also Eze-
e } 7 chiel was willed to utter his
f } 6 parable, Eze. 2, &c.
g } 5 paul called, and onuered
A } 4 the 25. of this moneth, Acts,
b } 3 9. 3.

Day before the
 Calends of Febr.

Attuall dayes in } Circumcision, the first }
 moneth be } Epiphany the sixt } day.
 A 3 Februarie

1. Februarie } Latins, *Februarius*. } hath 28. daies
 called of the } Græciās, *Elaphebolion*. } ynles it bee a
 } Hebrews, *Shebas*. and } yere *Bissextil*,
 } is their 11. Moneth. } and then 29.

1	a	Calends.			The first of this Moneth
2	d	Nones of	4	Moses repeated the Law vn-	
3	c	Februar.	3	to the children of Israel,	
4	f	Daie before the N		<i>Deus</i> . 1. 3.	
5	g	Nones of Februa.		The second of this month	
6	A		8	our Sauour was presented to	
7	b		7	the Lord, and Marie purified	
8	c	Idus of	6	<i>Luke</i> 2. 22.	
9	d	Februar.	5	The ninth of this moneth	
10	e		4	Noah, 40. daies after hee had	
11	f		3	seene the tops of the moun-	
12	g	Day before the Id.		taines, sent out of the Arke	
13	A	Idus of Februar.		Rauen, & afterward a Doue	
14	b		17	which returned, <i>Gen</i> . 8. 6. &	
15	c		16	The 15. of this moneth, th	
16	d		15	Iewes spend merily together	
17	e		14	for that the Spring of th	
18	f		13	yeare dooth enter then, a	
19	g		12	they thinke.	
20	A	Calends of	11	The 16 of this moneth	
21	b	March.	10	Noah the second time sen	
22	c		9	out a Doue, which returne	
23	d		8	with an Oliue branch in he	
24	e		7	bill. <i>Gen</i> . 8. 10.	
25	f		6	The 24. of this moneth, Ze	
26	g		5	chariah was commaunded t	
27	A		4	prophecie, <i>Zecharie</i> 1. 7. Ma	
28	b		3	thias was elected into th	
29	c	Day before the Ca-		number of the Apostles, <i>Ac</i>	
	d	lends of March.		1. 26.	

Festiual daies in } the 2. called the PURIFICATION of S. MARIE. the 2
 this moneth bee } which is Saint MATTHIA
 } day.

3 March, cal- } Latines, *Martius*.
 led of the } Græcians, *Mounichyon*. } hath 31
 } Hebrues, *Adar*: and is } daies.
 } their 12 moneth.

1 d	<i>Calends.</i>	The Temple of Ierusalem
2 e		6 was finished the third day of
3 f	<i>Nones of</i>	5 this moneth, <i>Efra. 6. 15.</i> In the
4 g	<i>March.</i>	4 1. of <i>Esd. 7. 5.</i> it is said to bee
5 A		3 the 23. of this moneth.
6 b	<i>Day before the N.</i>	The tenth of this moneth,
7 c	<i>Nones of March.</i>	Christ was aduertised that
8 d		8 Lazarus was sicke. <i>John 11. 3</i>
9 e		7 A feast was celebrated a-
10 f	<i>Idus of</i>	6 mong the Iewes, for the o-
11 g	<i>March.</i>	5 uerthrow of Nicanor, the 13.
12 A		4 of this moneth, 2. <i>Macc. 15. 37.</i>
13 b		3 Also vpon the same day al the
14 c	<i>Day before the Id.</i>	Iewes vnder Ashuerosh were
15 d	<i>Idus of March.</i>	comanded to be put to death
16 e		17 <i>Esth. 3. 13.</i> Vpon the same day
17 f		16 the Iewes had a priuiledge
18 g		15 giuen them to slay all their e-
19 A		14 nemies. <i>Est. 8. 12.</i> this day also
20 b		13 the Iewes solenized for their
21 c		12 hoyfull deliuerance, <i>Est. 8. 13.</i>
22 d	<i>Calends of</i>	11 The 14. day of this moneth
23 e	<i>Aprill.</i>	10 was called of the Iewes Mar-
24 f		9 dochus day. 2. <i>Macc. 15. 37.</i>
25 g		8 also Purim, as may appeare
26 A		7 <i>Esth. 9. vers. 21. 26.</i>
27 b		6 The 15 also is another day
28 c		5 of Purim. <i>Est. 9. 21.</i>
29 d		4 The 16 of this Moneth La-
30 e		3 zarus was raised from the
31 f	<i>Daie before the</i>	dead, <i>John 11. 43.</i>
	<i>Calends of April.</i>	

This Moneth hath one festiuall daie called the
 annunciation of S. Mary, celebrated the 25 of this
 moneth. A 3

4. Aprill, cal- } Latins, *Aprilis.*
 led of the } Grecians, *Thargelion.*
 } Hebrewes, *Abib* or *Nisan,* } hath 30
 & is their 1. moneth. } daies.

1	g	Calends.		The first of this Moneth
2	A	Nones of	{	Noah vncovered the Arke,
3	b	April.		and saw earth. <i>Gen. 8. 13.</i> Mo.
4	c	Day before the N	{	se. reared the Tabernacle. <i>Ex.</i>
5	d	Nones of April.		<i>10. 2, 17.</i> The Temple began
6	e	Idus of	{	to be sanctified, <i>2 Chr. 29. 17.</i>
7	f			The 10. of this moneth the
8	g			children of Israel passed thro
9	A			ow the riuer <i>Jordan</i> on it's
10	b			foote, <i>Iosh. 4. 19.</i> the Paschal
11	c	Day before the Id	{	Lamb was chosen. <i>Exod. 12. 2.</i>
12	d			The 13. of this moneth the
13	e	Idus of April.	{	dict of King <i>Ahasuerus</i>
14	f	}		came out for the murderin
15	g			g the Jewes, <i>Esth. 3. 12.</i>
16	A	}		The 14. of this moneth the
17	b			Passeouer was kept, <i>Ex. 12. 6.</i>
18	c	}		<i>Leuit. 23. 3. Iosh. 5. 10.</i>
19	d			The 13. of this moneth the
20	e	Calends of	{	Israelites departed out of <i>E</i>
21	f	Maie.		gypt, <i>Num. 35. 3.</i>
22	g	}	{	The 16. of this moneth M
23	A			zechiah made an end of san
24	b			ctifying and purging the tem
25	c			ple, <i>2 Chron. 29. 17.</i>
26	d			The 18. of this moneth the
27	e			children of Israel walked o
28	f			ry land through the mid
29	g			of the red Sea, <i>Exod. 14. 19.</i>
30	A	Day before the	{	The 24. <i>Daniel</i> saw his vi
		Calends of May		on, <i>Dan. 10. 4.</i>

The 25. of this moneth the feast of
 S. Marke is observed.

5. May, call. } Latins, *Maio*
 led of the } Grecians, *Σεπτεμβριον* } hath 3
 } Hebrewes, *Liar* which is } dayes.
 } their 2. moneth. }

1	d	Calends.	The first of this Moneth
2	c		6 Moses was commaunded to
3	d	Notes of	number the children of Israel
4	c	May.	4 Numb. 1. 1. &c.
5	f		3 The 5. of this month Christ
6	g	Day before the N.	is thought to have ascended
7	A	Notes of May	vp into heauen, Mark. 16. 19
8	b		8 Luk. 24. 51. Act. 19.
9	c		7 They which could not keep
10	d	Idus of	the Pasceouer at the day ap-
11	c	May.	pointed by the Lord, were
12	f		4 willd to celebrate the same
13	g		the 14. of this moneth Nu. 9
14	A	Day before the Id.	uer. 10. 11. So did the Isra.
15	b	Idus of May.	lites at the comandement of
16	c		17 King Hezekiah, 2 Chr. 30. 15.
17	d		16 The 16. day, Manna rained
18	e		15 from Heauen, Exod. 11. 12.
19	f		14 The 17. day Noah entered
20	g		13 the Arke, and the flood be-
21	A		12 gan, Gen. 7. 11. 12.
22	b	Calends of	11 The 22. fire from heauen
23	c	June.	10 consumed such as murmured
24	d		9 against the Lord, Num. 11. 1.
25	e		8 The 23. the Israelites with
26	f		7 great ioy triumphantly en-
27	g		6 tered into the Castle of Je-
28	A		5 rusalem, 1 Mac. 13. 51.
29	b		4 Noah, the 27. the waters
30	c		3 being dried vp, came forth
31	d	Day before the Ca.	of the Arke, Gen. 8. 14. &c.
		lends of June.	

The first of this Moneth is viually celebrated for the feast of Philip and Iacob.

6. Iune cal- } Latins, *Iunius*.
 led of the } Gracians, *Ekarombion*. } hath 30.
 } Hebrews, *Sivan*, which } daies.
 } is their third moneth.

1	e	<i>Calends</i>	1	The first comming of th:
2	f	<i>Nones of</i>	2	childre of Israel vnto mount
3	g	<i>Iune</i>	3	Sinai was the first of this mo-
4	A	<i>Day before the N.</i>	4	moneth, where they abode 11.
5	b	<i>Nones of Iune</i>	5	moneths, and 20. daies, in
6	c		6	which time all those things
7	d		7	were done, recorded in Exo.
8	e	<i>Idu of</i>	8	chap. 19. 1. & c.
9	f	<i>Iune</i>	9	The sixt of this moneth A-
10	g		10	lexander that mighty Mo-
11	A		11	narch of the world was born
12	b	<i>Day before the Id.</i>	12	of whome Daniel chap. 11. 3.
13	c	<i>Idu of Iune</i>	13	doth prophesie. Also on this
14	d		14	day that famous temple of
15	e		15	Diana in Ephesus, numbred
16	f		16	among the 7. wonders of the
17	g		17	world, was set on fire by He-
18	A		18	rostratus. The Iews likewise
19	b		19	kept their feast of Pentecost
20	c	<i>Calends of</i>	20	on this daie.
21	d	<i>Julie</i>	21	The 23. of this moneth the
22	e		22	first edict came out for the
23	f		23	safety of Gods people the
24	g		24	8 Iewes, against Haman, and
25	A		25	the rest of their enemies,
26	b		26	Esther. 8. 9.
27	c		27	The 29. of this moneth the
28	d		28	Arke of Noah through the
29	e	<i>Daie before the</i>	29	increase of waters was lifted
30	f	<i>Calends of Julie</i>	30	vp from the earth, Gen. 7. 12.

Festiuall daies } 24. which is the feast of
 in this moneth } S. I O H N B A P T I S T.
 are the } 29. which is S. P E T E R S.

7. Iulie, cal- { Latins, *Iulius*.
 led of the { Gracians, *Metageitnion*. } hath 31.
 { Hebrewes, *Thamus*. be- } daies.
 { ing their 4. moneth. }

1	g	<i>Calends</i> .	
2	A		6 The 5. of this moneth Eze-
3	b	<i>Nones of</i>	5 chiel sawe his visions. <i>Ezech.</i>
4	c	<i>Iulie.</i>	4 I. I.
5	d		3
6	e	<i>Day before the N.</i>	The 6. of this moneth the
7	f	<i>Nones of Iulie.</i>	Capitol of Rome, counted
8	g		8 one of the 7. wonders of the
9	A		7 world, was burned: and the
10	b	<i>Idu of</i>	6 mirrou of Christian Princes
11	c	<i>Iulie.</i>	5 King Edward the sixt, died
12	d		4 the sixt of this moneth, <i>Anno</i>
13	e		3 1553.
14	f	<i>Day before the Id.</i>	
15	g	<i>Idu of July</i>	17
16	A		16 The 9. of this moneth Je-
17	b		15 rusalem, after it had a long
18	c		14 while beene besieged by Ne-
19	d		13 buchadnezzar, was taken,
20	e		12 <i>Jer. 39. 2.</i>
21	f	<i>Calends of</i>	11
22	g	<i>August.</i>	10
23	A		9 The 12. of this moneth, Ju-
24	b		8 lius Caesar, the first Romano
25	c		7 Emperour was borne. Of him
26	d		6 is this moneth called Iuly.
27	e		5
28	f		4 The 18. of this moneth the
29	g		3 Egyptians begin their yere,
30	A	<i>Day before the Ca.</i>	<i>Plin. lib. 8. cap. 47.</i>
31	b	<i>lends of August.</i>	

The 25. of this moneth is the feast of S. IAMES
 the Apostle: and vpon this day K. IAMES
 was crowned king of England. 1603

8. August called of the

{	Latins, <i>Augustus.</i>	}	hath 31. daies.
	Græcians, <i>Boedromion</i>		
	Hebrues, <i>Ab</i> , which is their 5. moneth.		

1	d	Calends.		
2	e	Nones of	4	The first of this Moneth
3	f	August.	3	Aaron, 40. yeeres after the
4	g	Day before the N.		children of Israel were come
5	A	Nones of Augu.		out of Egypt, died on mount
6	b		8	Hor, <i>Numb. 33. 38.</i> Also on
7	c	Jdus of	7	this day Ezra with his compa-
8	d	August.	6	nic came out of Babel vnto
9	e		5	Ierusalem, <i>Ex 4. 7. 9.</i>
10	f		4	
11	g	Day before the Id	3	
12	A	Jdus of August.		The 7. of this moneth Na-
13	b			bucadnezzar burnt the
14	c		18	house of the Lord, & all Ieru-
15	d		17	salem, 2. <i>King. 25. verse 8. 9.</i>
16	e		16	
17	f		15	
18	g		14	The 10. of this moneth
19	A		13	some thinke Ierusalē to haue
20	b	Calends of	12	beene burnt by the Babylo-
21	c	Septemb.	11	nians, <i>Ierem. 52. 12. Josephus</i>
22	d		10	(<i>lib. 5. cap. 26.</i>) saide it was bur-
23	e		9	ned afterward by the Ro-
24	f		8	mans the same day. Therefore
25	g		7	doe the Iewes on this daie
26	A		6	obserue a most straight fast,
27	b		5	and goe barefooted, and sit-
28	c		4	ting on the ground, reade
29	d	Daie before the	3	twice ouer the Lamentations
30	e	Calends of Sep.		of Ieremie.
31	f			

The 24. of this moneth. is vsually called
S. Bartholomeues day.

Scp

9. September } Latins, September.
 called of the } Grecians, Maimacteron } hath
 } Hebrews, Elul which is } daies.
 } their 6. moneth.

1	a	Calends.			The first of this Moneth
2	b	Nones of	4		Haggai the Prophet began
3	c	September.	3		to prophecy, Hag. 1. 1.
4	d	Day before the N.			
5	e	Nones of Septem.			
6	f		8		The sixth of this moneth
7	g		7		Ezekiel saw another vision
8	a	Idus of	6		Ezech. 8. 1.
9	b	Septemb.	5		
10	c		4		
11	d		3		
12	e	Day before the Id			The 7. of this Moneth
13	f	Idus of Septemb.			our most noble Queen Eli-
14	g		18		zabeth was borne at Green-
15	a		17		wich Anno 1533.
16	b		16		
17	c		15		
18	d		14		
19	e		13		
20	f	Calends of	12		The 8. of this Moneth
21	g	October.	11		An. 73. Ierusalem was vt-
22	a		10		terly with fire and sword
23	b		9		destroyed by Titus the Em-
24	c		8		peror, Ioseph. lib. 7. cap. 26.
25	d		7		
26	e		6		
27	f		5		The 25. of this moneth
28	g		4		Nehemiah finished the wals
29	a		3		of Jerusalem, Nehem. 6. 1 5.
30	b	Day before the Ca-			
		lends of October.			

Festiuall daies in } the { 21. S. Marthe. }
 this moneth bee } { 29. S. Michael. }
 October

10. October
called of the

Latins, *October.*

Gracians, *Pianepson.*

Hebrewes, *This is,* & is
their 7. moneth.

hath 31.
daies.

A *Calends*

b

c

d

e

f

g

A

b

c

d

e

f

g

A

b

c

d

e

f

g

A

b

c

d

e

f

g

A

b

c

*Nones of
October.*

Day before the N.

Nones of October

*Idus of
October.*

Day before the Id.

Idus of October.

*Calends of
Novemb.*

*Day before the Ca-
lends of Nou.*

The 1. of this moneth the

Jewes celebrated the feast of
Trumpets, *Leuit. 23. 24.* The
later Jewes call this day the
beginning of the new year.

Jerusalem, after it had
beene possessed of Christian
Princes 88. yeares, through
mortall dissention came into
the handes of the Saracens
Ann. 1187.

The 3. of this month some
thinke the Jewes fasted for
the death of Gedaliah: wher-
by occasion was offered to
bring them againe into the
miserable servitude of the
Egyptians, *2 King. 25. 25, Je-
remy 41, vers. 1, 2. &c.*

The 10. of this moneth the
feast of reconciliation was
kept. *Leuit. 23. 27.* So did the
yeare of Jubile euerie fiftie
yeare begin as on the same
day, *Leuit. 25. 9*

The 15 of this moneth the
Jewes obserued the feast of
Tabernacles 7. daies toge-
ther, in memory of the Lords
protecting them in the desert

Leuit. 23. 34.

Festiuall dayes in this moneth are, 18. day.

S. Luke, 28. Simon and Iude.

Nouemb

Festiu
The fe
Saint

11. November
called of the

Latins, *November.*
Gracians, *Antheftion.*
Hebrewes, *Marbefuam,*
& is their 8. moneth.

hath 30.
daies.

1 d. *Calends.*

2 e. *Nones of*

3 f. *Novemb.*

4 g. *Day before the N.*

5 A. *Nones of Novemb.*

6 b.

7 c.

8 d. *Idus of*

9 e. *Novemb.*

10 f.

11 g.

12 A. *Day before the Id.*

13 b. *Idus of Novemb.*

14 c.

15 d.

16 e.

17 f.

18 g.

19 A.

20 b. *Calends of*

21 c. *Decemb.*

22 d.

23 e.

24 f.

25 g.

26 A.

27 b.

28 c.

29 d.

30 e. *Day before the Cal.*

ends of Decemb. Joseph. lib. 7. cap. 10.

The third of this moneth

4 Constantius the Emperour,

3 Sonne to Constantinus the

great, departed out of this

world, *An. 364. Hist. tripart. in*

8 *the end of the first booke.*

7 The tenth of this moneth

6 *An. 1483. D. Martin Luther*

5 was borne in Islebia.

4 The 15. of this moneth

3 was made a new holiday by

Ieroboam without the com-

maundement of God, where-

upon hee committed most

17 wicked Idolatrie in Dan, and

16 Bethel: but he remained not

15 long unpunished, nor his

14 people vnplagued for the

13 same, as may appeare, *1. Kings*

12 *12. verse, 32. 33. 1. King. 13. 1.*

11 *2. &c.*

10 Queene Elizabeth began

9 happily to reigne for the ad-

8 uancement of the Gospell of

7 our Saniour Christ, the 17. of

6 this moneth. 1558.

5 The 18. of this moneth

4 tus the Emperour most cru-

3 elly executed to death a

great number of the Iewes,

Festiual daies in this moneth are the first daie,

The feast of All Saintes, The 30. and last day


Saint Andrew the Apostle.

Decemb.


12. December } Latins, December.
 called of the } Grecians, *Pofidon.*
 } Hebrues, *Siflow*, & is } hath 31.
 } their 9. moneth. } daies.

1	f	Calends.	The 15. of this Moneth
2	g	Nones of	4 Antiochus placed an abo-
3	A	December.	3 minable Idoll vpon the altar
4	b	Day before the N	of the Lord, 1 <i>Macc.</i> 1. 57.
5	c	Nones of Decem.	The 20. of this moneth El-
6	d		8 dras exhorted the Israelits to
7	e		7 put away their strange wiues,
8	f	<i>Idus of</i>	6 1. <i>Esdr.</i> 9. verse 5. 6. & c.
9	g	Decemb.	5 The foundation of the se-
10	A		4 cond Temple was laide the
11	b		3 2. of this moneth, <i>Hagg.</i> 2.
12	c	Day before the Id.	verse 11. 19.
13	d	Idus of December.	The 25. of this moneth our
14	e		19 Sauior Christ was born of the
15	f		18 Virgin, the yeare after the
16	g		17 worldes creation, 4018. On
17	A		16 which day also Antiochus E-
18	b		15 piphanes entred into Ierusa-
19	c		14 lem with a mightie army, and
20	d		13 spoiled the same, <i>Ioseph.</i> lib. 12.
21	e		12 cap. 6. On this day he prophe-
22	f	Calends of	11 ned the altar of the Lord, 1.
23	g	Januarie.	10 <i>Macc.</i> 1. 62. which day also the
24	A		9 Jews kept holy, because ther-
25	b		8 on the temple was purged
26	c		7 from Idolatrie. 1. <i>Macc.</i> 4. 59.
27	d		6 The 28. of this moneth He-
28	e		5 rod caused the poore Inno-
29	f		4 cents to bee murdered, chin-
30	g		3 king thereby to have slaine
31	A	Day before the Ca-	Christ, <i>Matth.</i> 2. 26. & c.
		lends of Januar.	

Feſtiual daies in this month are the 21. *Thomas* apost.
 25. The Natiuitie of *Chriſt.* 26. *S. Steuen.* 27. *John the*
Evangel. 28. *Innocents*, called cōmonly *Childermas day.*


To the honourable and right
Vertuous and Religious Lady,
the Lady Margaret Smith, wife to Sir
Richard Smith, Knight, Surveyer Ge-
nerall to Prince Charles, and of
his Honorable Councell
of Revenues.

Good Madam.

 Here send your Ladi-
ship a poore wandring
Pilgrime that craveth
your charitable enter-
tainement, who hath been neere
forty yeeres an extravagant with-
out a Patron; and is now returned
home againe unto his Master;
not altogether in same habit hee
departed first from me: but with
many patches of errors inserted, I
know not how by the severall over-
sights of some Printers, having past
the hands of many. And I, having
repaired some defects found therein,
doe againe send it forth (presuming
now)

The Epistle Dedicatory.

now) under your Ladiships name,
for whose sake, I know, he shall finde
no worse, but better entertainment
than heretofore; although, if it
could speake, it would tell your La-
diship, that it hath been welcome for
it owne sake, into the hands (how so-
ever into the hearts) of many thou-
sands, who are fitter and better a-
ble to witnesse for it than I, who (as
many fond fathers do) may conceive
better of an unworthy child, than it
deserveth. Therefore will I leave it
now to your censure and safety,
knowing your affection to be good to
seeming, much more to good indeed,
and your judgement just in things
truly good, wishing all goodnesse to
increase in you according to your
godly desires, humbly taking leave.

Your Ladiships ever
to be commanded,
I. Norden.

At my house this
20 of Iune, 1620.



A familiar admonition to
the zealous Reader concer-
ning the most godly exer-
cise of Prayer.



Any are the Godly and
zealous Treatises which
are already extant,
tending to the encour-
agement of those that
hunger and thirst for
the true service of the living God. Yet,
gentle Reader, I crave thy Christian pa-
tience friendly to accept this simple tra-
vail of mine heretofore published, and
now augmented. And this my simple
admonition thinke not superfluous, but
a thing tending to win the weaker sort
to more willingnesse to this divine exer-
cise of prayer a thing not new, yet
needfull: a thing old and ancient, long
ago practised of the poorest, exercised
of the most excellent and godly of the
earth, the prophets, the patriarches, the
Apostles and of Christ himselfe, the
the patterne of piety: who gave the
first

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first plot of perfect prayer, of his owne
proposing, most plaine, pure, precious,
and profound, in these words, *Our Father*
which art in heaven. &c. To the substance
whereof, although there can be nothing
added, nor from thence any thing can
be taken away, without manifest impie-
ty: yet are we not so strictly tied to the
words thereof onely, but that wee may
according to our severall occasions
(which are infinite) dilate upon the
same to our comfort in him, without
offence to the Maiesty of God, if it be
done in true zeale, without the which,
even the most effectuell prayer is sin.
I cannot but confesse, that great is the
frailty remaining in me, which in my tra-
uell in this practise hath greatly hindred
me; and many are the vanities of my
minde, which in my chiefest desire have
miscarried me. Yet such hath beene the
favour of my heavenly Father, that he
hath hitherto assisted me, and to my com-
fort hath performed that, which of mine
owne proper power, wisdom and will
I could not performe. And these prayers
which in this little volume thou shalt
finde, haue beene to me not a little com-
fortable, and to the faithfull, exercising
them, they will be profitable; of what
ever estate, degree, calling, or minister
the

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they bee : although I presume not to teach, but desire to be taught : and expect no praise, but even in heart yeeld all the praise to him that was, and is the guide and stay of all that truly seeke to serue him. Which I beseech him to grant us faithfully at all times to doe : not onely in the outward words, with the lips onely and with a shew alone, but with the inward affection of the heart, with the longing desire of the soule, and the ardent consent of all powers of our bodie. So shall our prayers please him, and euen the groanes of our hearts, which passe in silence, shall present our cause before the Tribunall seat of our good God, who is alwayes nere at hand, and ready to performe what is most necessary for our estates in this life, which in respect is but a span-long : yea could we liue a thousand yeeres, it were but one day. Wee may not too much regard the over dainty maintenance of our corporal estates ; wee may not ouer-curiously seeke the meanes to become admirable in respect of our authority, of our riches, of our friends, and of our carnall pleasures, wherewith alas our weake natures, our fraile conceits, and our carnall desires are often beguiled, and our poore soules often dangered and miscarried. Wherefore

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fore it behoveth us carefully, first and before all things, to seeke the kingdome of God, the way, the meanes, and the guide thereunto; which is not to bee sought else where, but in the Word of GOD by prayer. It is not in the outward view; and therefore to be sought from above, and to be inwardly received and comprehended by Faith. It is the Kingdome of the mystery of GOD. It is the keeping of his Commandements, and the due obedience unto his will. The way thereunto is by grace (the gift of God) which hee giveth to them, that Faithfully aske it. The meanes to helpe us thereunto, is Christ the Sonne of GOD; who sitting at the right hand of the Father, obtaineth and sendeth us that grace, which guideth us; and giveth all things else, both spirituall and worldly, that he seeth needfull for us. But notwithstanding this singular benefit of this mediation of Christ unto his Father for us we are not discharged of this necessary exercise of Prayer; but so much the more enioyned to the executing thereof continually, instantly, faithfully and zealously, for the graces of God; which are the things, without the which, all our prayers, all our speeches, be they many or few, be they lowd or silent, be they

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they of what kinde or shewsoever, a-
vaile nothing. But we must first find all
our desires and prayers upon an un-
doubted faith, we must powre them from
the very bottome of our hearts, and con-
tinue them in a godly patience, and all
in the name of Christ Iesus; in whose
name, and for whose sake, all things ne-
cessary are promised to be given to those
that aske according to the will of God.
Wherein we must note, that we are not
permitted rashly to desire any thing ac-
cording to the desire of fleshly imagina-
tions, bee it in our conceits never so
meete and necessary, for the wisdom
of the flesh is foolishnesse before God.
But we must first duely consider what di-
rection the word of God giveth us in
that behalfe; and then in all humility,
to repaire unto the fountaine from
whence that gift (for which we pray) must
come; to wit, **CHRIST**, the meane
to obtaine good successe in our petiti-
ons. We are sinnefull, and therefore
great, yea, the greatest occasion to flye
unto **GOD**, is for the forgivenesse of
sinnes, and in the point have all men
cause to use this exercise. For who so
is sinnefull and seeking no redresse for
that sore, and dieth of that disease, he is
in perill of death eternall. And if any
man

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man. (in his owne conceit) acquitte himselfe from sinne, and suppose himselfe free from falling before God, in some grievous offence, and therein flatter himselfe, and refuse to repaire vnto GOD for pardon of his sinne, great is the danger, that that little sparke of Presumption may inkindle in such a soule, to his vtter condemnation. Wherefore great is the occasion, which the sinne of every day, yea of every houre ministers vnto the iust to call vnto GOD not onely for pardon, but for strength to understand that, which often at unawares overcommeth the most Godly. Wee must therefore, in this behalfe, be carefull to repaire vnto the head of our comfort here, IESVS CHRIST, the Lamb of God that taketh away the sins of the World.

Many are the worlely occasions which force every man to seeke reliefe at the hand of GOD, which we are not onely permitted, but commanded to doe; not by our owne corrupt and perverse meanes, which we are not onely not permitted, but forbidden to use. We must duely weigh, and carefully consider our wants; for great are the errours of flesh and bloud in this behalfe.

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halfe. For we see, that our long continuance in licentious and wilfull libertie in this point of negligence to serve GOD, is more than in the dayes of our forefathers; for when they were in distresse, when they were in danger, when they were in most perillous estate, they disclaimed their owne meanes, and cleaved unto the Providence of GOD; they forsooke the ayde of the flesh, and framed their desires according unto the Spirit; *Elias* in the Wildernesse, *Daniel* in the Lions Den, *Ioseph* in prison, *David* in distresse, and all the holy ones in the old time, in all their troubles; left worldly trust, and addressed themselves onely to the ayde of the living God; not refusing such lawfull meanes, as in his Wisedome hee provided, and that past all humane hope. The Children of Israel hee delivered through the Red Sea, in time of danger; he gave them both food and water by unexpected meanes; hee delivered *Peter*, *Paul*, and others from the enemies hands miraculously in his Wisedome; and hee worketh so for all that trust in him at this day. For his good will and love is not diminished, nor his power and loving hand shorned, but in his wonted love, hee helpeth all that relye upon

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upon him. But such is the perverse
crookedness of mans nature, that now
in these dayes they strive even to deny
the ability of GOD in working for
his; and by their actions they thinke
that the arme of God is weakened, his
Power lessened, and his care of his
Children not to bee as then it was.
And therefore they relye upon the
ayde of man, the helpe of flesh and
bloud, the strength of their owne
arme, the wisdom of their owne
pates, and the Imagination of their
owne heads, the broken reed of Æ-
gypt; wherein they disclaime the helpe
of GOD, the mercy, the love, the care
and Providence of the most Highest.
For alas, doe we not see, that how ma-
ny sorts of men, so many meanes to
maintaine their estates? The rich, in-
to whose hands God hath vouchsafed
his gifts, they give Glory to their
owne devices, and presume upon their
owne policies; keeping their store
for a deare yeare; whereas the will
of GOD in giving, is to the reliefe
of their needy Brethren. Now, for
that the Will of GOD is broken, the
poore oppressed, and themselves ther-
by highly endangered, they shew them-
selves unfaithfull in the Providence
of

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of GOD, in that they feare, that if they
giue, they shall impoverish themselves.
They thinke not how God wrought with
the bountifull Widdow of Sarepta, *Elias*
hostesse, in multiplying that, whereof she
liberally gave for his sake. They rather
foolishly indeavour to heape up riches,
not knowing who shall inioy them: they
purchase lands, and know not who shall
inherit them; they build gay houses, and
know not who shall possesse them, and
flatter themselves, and say, Soule, take
thine ease; when death standeth at the
doore, ready to take their soule from
them. And being thus choaked with the
riches of the world, the remembrance of
the service of GOD is banished to the
materiall Church, where if they present
themselves on the Sabbath day, they
thinke it a sufficient discharge to heare
the ordinary service, when all the rest of
the day they spend in worldly con-
fession, and prophane exercise worse than
the rest of the weeke. Alas, what devo-
tion appeareth in these persons? I speake
out to them, whose conscience shall ac-
cuse themselves. God grant a speedy re-
formation without compulsion. God will
not be mocked.

Now for the poore afflicted ones,
great is the frailty remaining in the

B

most

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most; God grant patience to all. Such is the common course of flesh and blood accompanied with distresse, that for the most part, either violence, or impatience, or wilfull rebellion against God, is the effect of their conceits, touch ing their hard estate. And so far vnlike Christians (for the most part) are we, that we, in stead of being followers of him, deny him: in stead of patient acceptance of his crosse, we wilfully cast it off by means unlawfull, by robbery, by theft, by violence, & by blood. And if opportunity serve to neither of these, we even take counsell of *Iobs* wife, to curse God, and (in brutish manner) to leave the best refuge, namely, to repaire to God, and at his hands to seeke that which in good time he giveth to all, in faith desiring it; whether it be reliefe in povertie with *Elias*; freedome from bondage with *Daniel*; delivery from our enemies, with *David*; or comfort in all distresses, with the children of Israel. We seeke wrong meanes in such distresse wherein we erre, not knowing that GOD was loving unto Israel, so he is loving unto all that love him truly, that call upon him faithfully, that attend his aid patiently, obey his will duely. There is no cause why any man stands doubtfull of reliefe at the hand of him that never faileth

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faileth to performe that which he promised: for it we aske, we shall have; if we seeke, we shall finde; if we knocke, hee will open the gate of his mercies, and powre the dew of his blessings plentifully upon us, not regarding the person of any, but the obedient hearts of all. And therefore may the sinner penitent, the rich man truly liberall, and the poore distressed man faithfull, (to their comforts) resort to the Throne of GOD, in prayers, and be assuredly heard to their assured pardon in the blood of Christ, to their comfort, as well in poverty as in abundance.

It resteth now that wee pray one for another; for our gracious King, that GOD may be pleased in mercy long to preserve him a King over us, and that hee may continue a joyfull Father in our English Israel. For all other Christian Kings, we must likewise pray, that GOD will increase in them the spirit of wisdom and favor to the distressed flocks under their severall charges & governments. We must be mindfull of our poore Christian brethren, both at home & elsewhere; and for the adversaries of GODS truth (that now beginne to assaile us, as we see, and whom GOD himselfe hath overthrowne, to encourage us) that ei-

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ther it may please him to convert them, or
to turne their forces from us ; and that it
might please him in mercy to direct the
lives and conversations of his Ministers,
that they by his Spirit may preach both
truly and boldly. And lest their loose lives
should be a slander unto his Word, let us
pray that his grace may hold them from
falling into that, which the Arch-enemy
of his religion indevoureth to draw them
and wherunto the flesh is prone to yeeld,
and the captious cavillers at the truth, rea-
dy to publish; to the end to bring his word
(by them duely reached) into reproch in
this world : and that we that are to be
taught by their doctrine, may attentively
heare, truly understand, and diligently
execute that, which the Word of truth
teacheth.

Thine in Christian

good will,

I. N.

SA PENSIVE
Mans practice.

*In thy feare (deare Father) I heere
present my selfe unto thee, beseech-
ing thee to heare me, and to ad-
dresse my heart truly zealouslie
to call upon thee.*

A short, but an effectuall Prayer, that we
may leave ourselves, and leane
upon God,

O God my God, vouchsafe to take
mee from my selfe, that I may
wholly dedicate my selfe vnto thee:
vouchsafe to take from mee all things
that withdraue mee from thee, and
giue mee those things which may
bring mee wholly vnto thee, in Iesus
Christ, Amen.

A Prayer to Christ, that he will present
our Prayers to God.

O Loving Iesus, who hast taken upon
thee, to be our intercessour and Ad-

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A Penfive

uocate unto God thine heavenly Father;
vouchsafe (I humbly beseech thee) to pre-
sent these my supplications & prayers un-
to his heavenly Majestic, that for thy sake
they may be acceptable unto him, to the
washing away of my finnes, and obtaining
things necessary for me and all men, ac-
cording to his heavenly will in all things,
through thy Blood, Christ Iesus, Amen.

O Lord increase our faith.

O Lord open thou my lips, that my
mouth may extoll thee with praise,
and be thankfull vnto thee for thy be-
nefits; and grant that I may speake no-
thing but that which may be to thy ho-
nour and glory, and to the reliefe of my
necessities bodily and spirituall.

O Lord, make speed to send me helpe
and succour from the Tower of thy
strength.

O Lord, let thy heavenly Kingdome
be alwayes ready to receiue me to eter-
nall saluation, Amen.

Eternall praises bee vnto thee, O
God, So be it.

O Lord increase our Faith.

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A Prayer for the assistance of Gods holy Spirit, to make us apt to pray, when we be dull.

*Aske what thou wilt, and thou shalt haue,
If thou in Christ the same doe craue,
For Christ thy Mediator sees,
When thou to him dost fall on knees.*

The Motiue.

CHRIST our Saviour had willed us to aske, and we shall haue, to seeke, and we shall find, to knocke, and it shall be opened unto us And the more to assure us, he most lovingly perfwadeth us, if we that be euill, can give unto our children good gifts when they aske them; how much more shall our heavenly Father give his holy Spirit, if we faithfully desire it? And forasmuch as our understanding is darke, that we know not what to aske, nor how to pray as we ought, but by the Spirit it self, who maketh request for us with sighes which cannot be exprest; let us fall down unto the Throne of his Maiesty, praying faithfully for it, and it shall be given us: without the which, all prayers are vain.

The Prayer for the assistance of Gods Spirit in Prayer.

O Almighty God, and omnipotent Father (who comforteth such as

bee sorrowfull, and who giuest all good
 and perfect gifts) thou of thy free fa-
 vour and loue, hast filled vs in all our
 afflictions and necessities, and as often
 as wee stand in need of any of thy bles-
 sings, or feele our selues burdened with
 any kinde of tribulation or affliction,
 either of body or of minde, to call vnto
 thee in the name of thy Sonne Iesus
 Christ, and thou wilt grant what wee
 want. Most humbly I beseech thee, to
 send vs one vpon my darke vnder-
 standing, the bright beames of thy
 holy Spirit to lighten mee, and to di-
 rect mee in all my supplications and
 prayers: and especially at this time,
 Oh I O R D, for that thou knowest
 my weakenesse, and ignorance to be
 such, as I am altogether vnable to
 frame my request according to thy
 will, or to seeke that is truly for mine
 owne soules health, and am altoget-
 her ignorant of the right gate to
 knocke at, without thine especiall grace
 directing and assisting mee. Wherefore
 I most humbly beseech thee, in the
 name of him thy Sonne, to addresse
 and prepare my heart to the right
 vnderstanding of the true and vnfa-
 ned calling on thy Name, for such
 things as thy wisdom shall thinke

most expedient for mee, both to the obtaining of thy heavenly Kingdome, which is before all things to be sought for, and for temporall blessings necessary, best knowne vnto thy selfe: which in respect of my ignorance, my dullnesse, my corruption, my weakenesse, and the guilt of mine owne conscience, I cannot craue in such due and faithfull manner as I ought. And therefore (most louing Father) according to thine owne most fatherly calling, I heere prostrate my selfe in heart before thy Throne, in the name of Iesus Christ thy Sonne, beseeching thee that thou wilt aide mee with thine holy Spirit in my prayers, that being of my selfe dull, I may be thereby made zealous, and whereas I am of my selfe cold, I may thereby be made seruent and faithfull, that my prayers be not as smoke which vanissheth, or as the wind which passeth away, as being only in the lippes, and not firme in the heart, let it be an effectuall and acceptable sacrifice, sweet and pleasant in thy sight; and let nothing passe the bounds of my unfained lippes, but that which may beseeeme a single heart, alwayes sounding out thine honour, and setting forth thy most worthie praise,

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praiſe. Let thy holy Spirit (O Lord) come vnto mee, let it continue with mee, worke and preuaile effectually in mee, vnto the end: that I may both at this time beginne, and for euermore continue as thou wilt I ſhould, namely, in faith, that I fall not into any tentations; in hope, that I may constantly looke for, and fruitfully attaine vnto perfect vnderſtanding of thy will, and ableneſſe in all things to fulfill the ſame. Make me alſo (good Lord) ſeruent in lone, that I may freely and vnfainedly (euen from my heart) forgive and forget all iniuries, wrongs, and euill doings of ſuch, as by any meanes haue offended mee, with hearty prayer for the amendment: that approaching vnto the Throne of thy mercy (in pure and ſimple heart) I may heartily, as well for others, as for my ſelfe, for things neceſſary both for body & ſoule, make my humble petitions vnto thee, and in thy good time, taſt that moſt ſweet fruit, the performance of my humble prayers according to thy will. So ſhall I ſing forth thy praiſe, and giue glory to thy Name for ever.

O Lord increaſe our Faith.

A short prayer for zeale to pray.

O God Almighty, most louing and most righteous, who hast promised to instill into the hearts of thy chosen seruants, grace vnfainedly to serue thee, and to call vpon thy holy name, where- in all comfort consisteth: vouchsafe I humbly beseech thee, of thy mercy to expell out of my heart, all natural dulnesse, misbeliefe, and blindness of error, and to giue me a holy zeale, and vnfained desire to prostrate my selfe in heart before thine heauenly Majesty in faith vnfained: and that at this time it may please thee, so to direct and accept my supplications and prayers, as I may obtaine at thy mercifull hands, whatso- ever thou seest necessary both for body and soule, through Iesus Christ, our Sautour and Redæmer.

O Lord increale our faith.

A morning Prayer for the whole day.

Before thou doe thy worke beginne,
 Thanke God, craue pardon for thy sinne;
 And then thy worke shall prosper so,
 As want shall never breed thee wo.

The Motiue.

VVhat great benefit we receiue at the hands of the Almighty God by

by our naturall ſleepe, none is ignorant: what perill we eſcape in the darke and dolefull night, we may eaſily iudge; and what fauour the Almighty extendeth towards us, in giving us lodging, not in the fields, but in houſes; not upon the hard and cold ground, as I A C O B had; but upon ſoft pillowes, warmly covered, experience teacheth. What thanks for theſe ſo bountifull benefits of his, we are daily bound to yeeld, I would we all knew, & had will to yeeld thanks accordingly. The benefit of our comfortable ſleepe is great, and Gods worke in the ſame, and in preſerving us, is wonderfull. Wherefore let us be mindfull to give him thanks, and with D A V I D in the morning, at midday, and at night, let us call on the name of the L O R D with thanks, and ſay, Lord, let me heare thy loving kindeſſe betimes in the morning, for in thee is my truſt; this ſhould be our morning ſacrifice. We ſhould conſider, that as the night is ordained for reſt, ſo is the day for travell, for the obtaining of things neceſſary for our ſelves, and ſuch as G O D hath given us, and not to ſtand in hope for reliefe by other mens helper; but labour, as did Paul, and the reſt of the Apoſtles, who tooke nothing of any, but wrought with their hands for it, be-
cause

cause they would be chargeable to none.
 And our labour being joyned with faith
 and prayer, the blessing of G O D shall
 so prosper our endeavours, as nothing
 shall be wanting unto us. And therefore
 before we beginne our labour, we must
 prostrate our selves before his Throne,
 from whence commeth all goodnesse,
 yeelding unto his heauenly Majesty due
 praises for his continuall loving kinde-
 nesse towards us. So shall we be free from
 danger, and prosper in our callings from
 day to day, during the whole course of
 our life, which else (although our vocati-
 ons breed in us, in respect of the great
 increase of riches, security and pride)
 will be in the last day a heavy burden to
 our conscience, and accule us of ingrati-
 tude to our eternall condemnation.

A prayer for the working day
 morning.

Oh Almighty G O D, Father of
 our L O R D Iesus Christ, thou
 hast vouchsafed (of thy great fauour
 and loue) even from my childe-hood
 vnto this day, to take such father-
 ly care of mee, that nothing hath de-
 stroyed or hurt mee, but I haue bene
 safely

ſafely preſerued both day and night
from ſuddaine death and from all other
perils and dangers, incident to man-
kinde, and haue all my life been preſer-
ued, without whoſe mercies I had pe-
riſhed long ago; and of thy free fa-
uour and loue (without any deſert or
merit of mine) haue enjoyed the ſweete
benefit of ſleepe and reſt this night paſt,
which is moſt wholeſome for my poore
and weake body. O Lord, ſuch hath
bene thy fatherly care of me this night
paſt, that the ſleepe which thou haſt
giuen mee, hath bene moſt comfortable
both to my body and ſoule, inſomuch
as I am the more aptly giuen to the
execution of my worldly buſſineſſe, and
the ſeruaice of thy Diuine Maieſty
this morning: where in aſſiſt mee
(ſweet Lord) with the helpe of thine
holy Spirit, comfort and defend mee
this day and euer with thy mercifull
ayde, that no affliction, hurt, or miſ-
fortune diſ-may mee: no tribulation
want or anguiſh of mind doe draw me
from thee: no worldly care, delight, or
fantaſie, carry me this day, or at any
time into any wicked cogitation, acti-
on or ſpeech: For, Lord, I know that
it is not thy will, that any euill ſhould
dwell in vs, or that we ſhould at any
time

time offend thee, but to keepe our hearts pure and undefiled, as a fit receptacle for thy Maiesty. Yet thou sufferest sometimes vnlawfull affections to haue the vpper hand, to the end that we (feeling our weakenesse and corruption) should wholly confesse all our strength, all our godly cogitations, and good successe in our workes, to proceed from thee, and any euill motion, and crosse euent, to come of our owne corruption, and corrupt affections.

All flesh is full of sinne: the iust fall seven times a day: and I sinfull wretch fall seuentie times seven times a day. wherefore, Lord, forgive my wickednesse, mine offences and sinne committed, either this night past by foolish dreames, fantasies, or other tentations, or at any time since I came into this miserable world; and grant that being pardoned by thy mercy in Iesus **C H R I S T**, I may proceed in the residue of my dayes (gouerned by thy holy Spirit) voyd of all offences: vſing my vocation and calling, so as it may bee to the setting forth of thy glorie, maintenance of thy fauour towards mee, and getting those things which may be sufficient for the maintenance of mine estate heere, and for the
reliefe

reliefe of ſuch as are committed to my
 charge, without vſing any ſiniſter or
 vnlawfull meanes, policie or worldly
 deuices, which are not agreeable to
 thy Lawes. And grant mee alwayes
 ſuch regard of ſeruing thee, as thine
 hand may alwayes direct mee to good
 and happy ſucceſſe in all my aſſayes.
 Bleſſe thou the worke of mine hands
 (good Lord) and grant mee ſo to ſhew
 idleneſſe (the mother and nurse of euill)
 that both this day, and all my life, I
 may, by godly care and trauell, get
 mee a ſufficient and competent living
 heere, that I bee no burden and charge
 to ſuch as are rich and wealthy, nor
 depend vpon the ſuccour, helpe and ſur-
 therance of others, whoſe helpe is
 moſt ſlippery and deceitfull; leſt that
 in hope thereof, giuing my ſelfe to I-
 dleneſſe and loytering, (when their
 helpe ſhall bee withholden from mee)
 I be driuen (as the Wiſe-man ſaith)
 To goe in a ragged coat, and to want
 my foode. But contrary-wiſe (Oh
 Lord) grant that I may ſo apply my
 ſelfe to labour and diligent execution
 of my buſineſſe, this day and euer, that
 I may (through thy bleſſing) prosper
 therein and ſhew my ſelfe ſo helpfull
 to the poore, impotent, and needie, as
 the

the fruit of my travell shall extend vnto, that thou mayest fulfill in mee that most sweete promise of thine: That who so consider the poore and needy, thou wilt deliuer him in the time of trouble. Lord, thy mercy is infinite, and thy loue towards vs vnspeakable: wherefore giue mee grace alwayes to serue thee, yea at all times, in all places, both in labour and rest, wealth and pouerty, sicknesse and health, yea, all my life, and in the houre of my death; that I may passe this day, and all the rest of my transitory life, in the fulfilling of thy Lawes, and be euer readie to come and appeare before thy Throne of mercy in perfect hope of thy louing receiuing me into the bosome of thy sweete embracings, not for my worthinesse or deserts (which is but corruption) but for the merits of thy Sonne Iesus Christ, there to rest, enjoying the fruits and benefit of his death and bitter passion: In whose name I referre my selfe and all mine, both this day and euer vnto thy fatherly protection: humbly beseeching thee to direct all my thoughts, words and actions, vnto my liues end. God Lord, Amen.

O Lord increase our faith.

A

A ſhort prayer for the morning.

I Thanke thee, moſt mercifull Father,
 my maker and preſeruer, that thou
 haſt ſo louingly purchaſed to tender
 my ſafety this night paſt, giuing mee
 ſweet ſleepe, to the reſreſhment of my
 ſoule and weake body: So (of thy good-
 neſſe) purchaſe to extend thy louing
 fauours towards me this day, that thereby
 I may be both ſafely preſerued from all
 kinde of euill, and imploy my ſelfe dili-
 gently vnto the execution of my vocati-
 on, to thy glory, and to the reliefe of me,
 and mine, through Chriſt, Amen.

O Lord increaſe our faith.

A prayer for the King.

*Who ſo thou be, pray God alwayes
 To bleſſe our King with happy dayes:
 Whoſe wiſedome (vnder God) ſhall long
 Maintaine this Realme from ſorren wrong.*

The Motiue.

THe certaine expectation of a long
 peace, and glorious tranquillitie,
 may

may (without many circumstances of words) suffice to moove thankfull mindes to praise the GOD of Heaven for his unspeakeable Love towards us, in giving us so loving and gracious a Governour; under whom wee may not onely peaceably live, but enjoy also the comfortable passage and food of the Gospell, to the unspeakeable comfort of all true Christians, longing for their salvation, when many other Nations have wanted the same, to the satisfying, as it were, of their poore soules. Wherefore, considering that wee may (if not the more to our shame) feed thereon at full, and are thereto friendly intreated, and enjoyned not onely (which is generall) by the Word it selfe, but by severall instructions set forth (for the furtherance of Gods glorie, and our profit) by his Maiesty. And considering also, that the Apostle commandeth us to pray for all men, but especially for the good and prosperous estate of Princes; that we may live godly under them; We therefore above other nations, having unspeakeable cause to praise God for his favour, in vouchsafing us this great blessing of a godly, zealous and mercifull Prince; let us beseech God of his goodnesse favourably to look
upon

vpon him, and to grant vnto him a prosperous reigne, with many & happy daies to the pleasure of him, and comfort of vs. Let vs not forget it, lest God forget vs, and turn our food into famine, our peace into warre, and his long sufferance into sharpe correction.

A prayer for the King.

ALL possible thanks we giue vnto thee, O Lord of mercy, King of all the Kings and Kingdomes of the earth, for that thou hast vouchsafed to place ouer vs, (thy little flocke of this Realme) so gracious a protector of true religion, Charles, (by thy heauenly providence) our King, vnder whom, enjoying free liberty of the true seruice of thee, we rest in a quiet estate both of bodies and mindes. We humbly pray thee favourable regard, to behold with mercifull eyes the same thy seruant, our soueraigne Lord and Governour, and to fructifie his heart with the grace of thy holy Spirit, that he alwayes inclined (by the working thereof) to the setting forth of thy Word, may walke according to the truth of the same sincerely: that we thy seruants, and vnder thee his subjects, seeing his godly example,

example, may bee ashamed to fall from
that true forme of honouring thy name,
which for thy glory, through thy grace,
by the rule of thy holy word, is pre-
scribed vnto vs. And bouchsafe to stir
vp in him zeale of thy glory, and a de-
sire to establish whatsoeuer wanteth
in this Church of England for the in-
crease of true and sincere Discipline:
Banish from his heart all ignozance,
and print therein perfect wisdom and
knowledge of thy heavenly will: giue
him an obediēt minde, abounding
with all humilitie towarde thy diuine
Majesty: Saue and defend him from
the tyranny of forraigne power and au-
thority, and from all such as confesse
not inwardly unfained zeale of the Gos-
pell: Giue him godly Councellores, and
such zealous and true hearted Mini-
sters of thy will, that hee and wee (ac-
cording to the truth of euery our seue-
rall functions) may sincerely serue thee
in this life, and in the end for evermore
raigne with thee in thy heavenly king-
dome, for Iesus Christs sake our one-
ly Redeemer, Advocate, and sweete
Saviour, Amen.

O Lord increase our faith.

A Morning Prayer for the Sabbath day.

Let labour passe, let Prayer bee,
 This day the chiefest worke for thee.
 Thy selfe, thy servant, Oxe and Ass,
 This day must let all labour passe.

The Motiue

AS the Lord hath assigned unto man fixe daies of seven for his necessary travell; so he hath expressly commanded the seventh to be hallowed, and kept only for the service of himselfe. Wherein (all businesse set apart) we should reserve our selves to prayer, to the hearing, or reading of the Word of the Lord, without any vngodly exercise at all, as gaming, gadding, wanton pastimes, behaving our selves soberly. And as *David* did every day, so let us especially on this day instantly call upon the name of the Lord, & he will heare us. And with *Esay*, let our soules with longing desire in the night, seek to the Lord, and in the morning early call upon his name: so shall all our doings please him, and all goe well with us. He hath reserved this day for the service of himselfe, onely punishing such (even with death) as break the same; as it appeareth in the booke of *Numbers*.

Numbers, by him who was at the cōmandement of the Lord, stoned to death for gathering sticks on the Sabbath day. By us it is farre more prophaned But blessed is the man that keepeth the Sabbath day undefiled, serving the Lord in prayer, not in seeking his owne will, but the will of the Lord. And let us endeavour to sanctifie it, that it may be honoured, and not abused and dishonoured as it is, lest God the Creator of it and us, punish our disobedience with his scourges in his ire, and give us in stead of plenty, want; in stead of fulnesse, famine; and in stead of preaching of his Word, suffer us to be besotted with vaine traditions of men. Let us, I say, be carefull to serve the Lord with reverence, and keepe that day holy, as he hath made it holy.

The Prayer in the morning for the
Sabbath day.

O Almighty God, and Father most high, Protectour and keeper both of the soules and bodies of the faithfull, I yeeld thee humble and hearty thanks for defending and saving mee, thy sinners creature, this night past, and all the rest of my life hitherto, from so dainge

daine death, and from other perills and dangers, whereinto my silly scale and weake body are subject to fall : and wherewith I am so beset, that had I not been preserved by thee, it could no otherwise haue bene, but my body had perished, and my silly soule bene carried into euerlasting damnation.

But, most gracious Lord, my strong castle and defence, my shield and buckler, my sure refuge and succour (who hast continuall regard of the safety of thy seruants, and neuer sufferest them to be overcome with any kinde of euill, nor to fall into any kinde of danger, vouchsafe to forgive mee whatsoeuer I haue committed and done against thy diuine will, either sleeping or waking, this night or at any time (secretly or openly) heretofore, by reason of the corruption which remaineth in me.

And vouchsafe, that as I haue by thy protection passed this night, so I may enjoy at thy mercifull hands whatsoeuer thy fatherly Providence shall thinke meete and conuenient for mine owne, and for the reliefe of such as thou hast committed to my charge and government, this day and euer.

Establish, good Lord, thy holy Spiritles in mee, and thereby so strengthen me, that

that I may withstand all euill motions of the flesh, all vngodly desires of the minde, and woꝛldly vanities; that I may feruently as I ought, and continually, both in the moꝛning, at night, and at noone-day, yea, and at all times and in all places, truely serue thee without hypocrisie, dissimulation, or malice. And for thy mercies sake, keepe me this day, and all the rest of my transitory life, from sudden and vnproviden death: keepe my tongue and lips, that I speake or vtter nothing, which may bee either vncomely to bee spoken, or wherof may redound hurt or hinderance to my selfe or others: But that I may endeavour as much as in meelyeth, to speake and vtter those things, which may bee to the setting forth of thy glorye, maintenance of peace and concord, and to the reducing of such into the right way, as wander and goe astray. As for slander, lying, backbiting, what false witness bearing, enuy, and the like, O good Lord, take vtterly from mee. And keepe my heart and minde from the most damnable sinne of mourning against thee, and from despayre: that in all aduersities, tribulations, and troubles, I may alwayes beare a patient, contented, faithfull, and thankfull mind,

minde with full perswasſon, that he ſo-
 ſoener it goe with me, if thou ſuffer
 mine aduerſaries, being maliciously
 bent againſt me, to reuile me, perſecute
 mee, to moleſt or hurt mee; or if thou
 permit my ſubſtance by any caſual
 meanes to be diminiſhed; or if I ſuf-
 taine loſſe of my friends, ſickenesse of
 body, or hurt of my lims, I may ac-
 knowledg the ſame to proceed through
 my ſinnes, by thy providence and loue,
 for my reformation, knowing that no-
 thing happeneth vnto thoſe whom
 thou loueſt (beſee it within their
 weake minds neuer ſo great griefe, or
 fall it out neuer ſo contrary to their
 deſires) but it bringeth with it ſome
 ſecret working of their good: where-
 fore in the name of thy Sonne Ieſus
 Chriſt, I moſt humbly beſeech thee,
 that thou wilt vouchſafe to ſettle in
 my heart ſuch perfection of patience,
 as whatſoener either this day, or here-
 after ſhall happen or befall vnto mee,
 I may accept it as a moſt wholesome
 medicine for my ſo deadly diſeaſe of ſe-
 curity: and ſo in hope of thy louing
 kindneſſe and mercy towards mee, goe
 forwards this day, and all my life in
 perfect loue, vnfained zeale, and con-
 ſtant obedience to thy will, in hearing
 thy

thy Word attentively, in reading the same diligently, in following it effectually, and in praying vnto thee zealously, and faithfully embracing all goodnesse willingly, and auoyding all euill wantonly: that I spending this day religiously, I may the better procede to the execution of my calling this weeke following, to the reliefe of my necessity, and furtherance of my neighbours: and that continuing vnto the end, I may receiue the reward of thy celestiall Kingdome, which thy Sonne Iesus Christ hath purchased with his blood for all true beleeuers in thee. In number of whom (sweete Lord) for the merits of him thy Son, make me, that I with them, and they with me, may continually sing laud and praise vnto the Trinity: which grant for thy Sonne Iesus Christs sake, Amen.

O Lord increase our faith.

Another short morning prayer for the Sabbath day.

All possible thanks I render vnto thee, most louing and mercifull father, that it hath pleased thee to be my carefull watch-man this night, preserving mee from many euils, and

bouchſaſing ſleepe vnto mine eyes, to the vnſpeakeable comfort of my ſoule and body.

Let it likewiſe pleaſe thee, I humbly beſeech thee, to giue me grace according to thy heavenly will, and expreſſe commandement (as at all times, ſo this daye ſpecially) to apply my ſelfe to the ſeruite of thee, in all godlineſſe and pureneſſe of life, leauing all bodily labours and exerciſe, as the ſanctitie which thou in the beginning gaueſt vnto the ſeuenth day, when thou haddeſt finiſhed all thy workes, doth juſtly deſerue, Amen.

O Lord increaſe our faith.

A Prayer for the Evening.

*When thou betakeſt thee to thy reſt,
Commit thee to the Almighty's beſt:
For when thou lyeſt downe at night,
Thou art not ſure to ſee day light.*

Although wee cannot at all times duely examine our ſelves as concerning our life paſt, yet once in the daye it is moſt requiſite to conſider how we haue ſpent the time paſt; namely, at night, to weigh what we haue done the

day before, and in the morning to consider how wee have past the night; For although the night was ordained for rest; yet many wicked cogitations creepe into our minds, whereby we offend God, and that even in our sleepe; but especially waking, when, wallowing upon our beds, wee let our mindes runne after vanities; And so, our hearts, being fraught with wicked desires and contagious thoughts, sleepe stealeth upon us, and possesseth our mortall bodies, without any calling for Gods assistance or pardon. In which dangerous slumber, if GOD should dissolve the body from the soule, in what case were wee dying without Repentance? It greatly behooveth us therefore, that our last cogitation (before we take our rest, or shut up the eye-liddes of our hearts in slumber) should bee of our time past, and all spent; and for the same to crave pardon, and that instantly in Christ; cleansing our hearts from all iniquity, even by an open confession thereof unto GOD, unto whose protection wee may then referre vs, and sleepe. We must, as saith Paul, watch and be sober, singing praise unto the Lord, as David did; giving him thanks for the helpe of his presence, that is to say, for his protection the day
C 3 past

past; praying the same in the night when all things (by reason of darknes) are hid- den, and when the wicked go about their euill pretended purposes, to the distur- bance of the godly.

Therefore whatsoever we do (whether we lye downe, or rise up) let us be me- ditating the Law of the L O R D. So shall our sleepe comfort us, and our labour profit us: and whether we sleep or wake, the Lord shal be our defence and keeper.

A Prayer for the Evening.

O heavenly God and eternall fa- ther, giuer of all good things, and protector of all that loue thee, I re- ceiue thee most humble and hearty thanks for thy inestimable benefits, not onely for keeping and preserving me this day, but all my life, that neither my ene- mies haue preuailed against mee, as they sought and desired, nor any other mis- fortune (which in this world is incident to mankind) hath ouercome mee: but hast like a louing father, and carefull purueyer, giuen and prouided for mee all things necessary in so much that I haue beene well refreshed and replenished with thy great benefit of feed- ing, and with thy gracious benefit of clothing.

clothing me: so that I haue not fainted through want of foode, nor beene oppressed with ouermuch cold for lacke of rayment, as with mine eyes (to my great grieve) I may, and doe behold a number daily in diuers corners of the streetes and wayes as I passe, who are most grievously afflicted with hunger, cold, sores, and sickenesse, whom also thou hast bought most dearely, and yet sufferest them to bee oppressed: and I, who haue deserved no lesse (nay rather good **I O R D**, a great deale more than some of them) haue by thy fatherly goodnesse not onely escaped those afflictions, but receiued at thy mercifull hands infinite good gifts, and unspeakable benefits: For which shine inestimable love, I cannot sufficiently praise thee: **O I O R D**, forgive mine offences, which this day I haue committed and done against thy Almighty Majestie, whether they be secret and unknowne, or open: whether they were done in youth, or at any time since. Pardon them, Oh God, for Iesus Christs sake: and vouchsafe mee thy grace to amend my life, and to returne faithfully to the seruice of thee. And forasmuch as I cannot continue without

thy continuall protection, vouchſafe to extend the ſame vnto mee thy ſo-
 rrowed Creature this night, that I may
 quietly take my reſt, which thou haſt
 appointed for a reſreſhment of my
 wearied members, and haſt ordained
 the night and darkeneſſe, as a time moſt
 conuenient to take the ſame in, being
 a time wherein I ſhould to that end
 ceaſe from my labours and dailie af-
 faires. And to mee thy poore creature
 (who of my ſelfe am neither of power
 to lie downe, nor being laid, am able to
 riſe vp) vouchſafe thine eſpecial as-
 ſiſtance and helpe, that in thy Name
 I may lye downe, and receiue at thy
 mercifull hands ſweete and comfortable
 reſt, not according to the greedineſſe
 of my corrupt nature, but as ſhall be
 onely expedient for the reſreſhing of
 my weake body. And forasmuch,
 good LORD, as thou knoweſt, with
 what mortall foes mankind is conti-
 nuallie compaſſed and aſſaulted both
 ſleeping and waking, who endeavour
 by all meanes to intrap vs by ſome e-
 uill or other, which wee heare or ſee in
 this vale of vanity to our delight,
 though contrarie to thy will, where-
 vnto wee often yeeld, and that in the
 day time, much more, in the darke and
 loth-

lothsome night (wherein all things are
couered and hidden; and when the hea-
uiness of drowsie sleepe keepeth doorne
our vnderstanding, in which time of
darknes, such as intend to worke wic-
kednesse, are most ready with diligence
(abhorring the light,) to put in pra-
ctise their mischieuous deuices, I
most humbly beseech thee, Oh **G O D**
Almighty, to pzenent them in their
euill imaginations, that in no wise
they hurt mee, and grant thou sleepe to
my body sufficient and not ouermuch,
yet to my poore soule watchfull and
diligent waking, that I fall into no
danger by yeelding to any euill in the
sleepe of my body. Clouche also to
guard and defend mee, that nothing
hurt me this night, that fire consume
mee not (nor any thing that belongeth
vnto me) nor any other danger what-
soeuer dismay mee. Keepe me also, good
Lord, from sudden and vnproiued
death: And preserue me by the watch
of thine holy Angels, that I may take
my rest in quiet vntill the morning,
and then glue my selfe to the executi-
on of my body, to the discharge of my
vocation, and fulfilling of thy Will;
vnto my liues end. For which thy fa-
uour, I humbly beseech thee, and for

all things else neceſſary for mee, and all other whom thou haſt commanded mee to pray for; and namely, for all ſuch as are in any kinde of affliction, in body or in minde, for the testimony of thy truth, that thou wilt ſtrengthen them and thy whole Church in pure Religion. And for all ſuch as are ſicke and diſeaſed, that thou wilt either reſtore them to health, giue them patience, or receiue them to thy ſelfe, out of this mortall life. Preſerue our King and Gouernor, Charles, by thy diuine prouidence ſet ouer vs: and grant that hee may continue to thy pleaſure long and proſperouſly ouer vs. Bleſſe his whole Realmes, and bouchſafe vs all true repentance for our ſins, which deſerue thy heauy iudgements to bee powred vpon vs, forgive vs, and giue vs all hearts of Repentance. Bleſſe and defend our Parents, Brethren, Siſters, Kinfſfolke, Neighbours, and all other whom thou wouldeſt wee ſhould commend vnto thee in prayer, whatſoener they be, and whereſoener they remaine. And for the more true & zealous calling vnto thee for theſe things, giue vs all grace in faith to ſay that prayer, which thy Son Ieſus Chriſt taught vs, ſaying, Our father, &c.

O Lord, vouchsafe to embrace me with the armes of thy mercy: vouchsafe to receive me into the bosome of thy loue: shaddow me with thy wings, that I may safely take my rest this night in peace, in the name of thy Sonne Iesus Christ. In whose name I referre me wholly vnto thy louing protection: beseeching thee, that when my last sleepe shall come, I may take my euerlasting rest with thee, in thy celestiaall Kingdome, Amen.

Oh, Lord, into thy hands I commend my soule, beseeching thee to blesse, preserve and defend mee this night and evermore, Amen.

O Lord increase our faith.

Another short Prayer for the Evening.

O Almighty Lord God, I thanke thee, that this day past, thou hast of thy mercy vouchsafed vnto mee thy poore Creature, not onely protection against all dangers and euils: but also all things necessary. I humbly beseech thee, of that same thy mercy, and for thy Sonne Iesus Christ his sake,

to extend the like protection and fauour towards mee this night, that I may enjoy at thine hands ſafe and quiet reſt, to the comfort and reſreſhment both of my body and ſoule, for Jeſus Chriſts ſake, Amen.

A godly motive to theſe Prayers following.

AS there can bee nothing to the ſicke man more ſweet and acceptable, then that which hee in his owne conceit thinketh ſweet; ſo to the man that groa-
neth under the burden of a ſinfull conſcience, or an hard eſtate in this world, there can bee nothing more ſweet and delightſome than that which may eaſe the inward minde, which is for the moſt part troubled with ſorrow for the ſame; it is therefore expedient in naturall reaſon; that for the body the things may be provided, which may agree not onely with the taſte, but with the health of the body of the ſicke man.

But farre more expedient it is, that ſome meanes be carefully ſought for the diſeaſe of the troubled mind, whether it bee in reſpect of ſinne remaining in all,
or

or in respect of a miserable estate in this life, not equally common to all. For as the mind overcarried with doubt, either of being relieved in respect of a low estate, without some sweet comfort, carrieth the Soule to desolation, and layeth (as it were) before the eyes of the naturall man, nothing but humane devices and policies of reason, to intangle the poore soule in the net of utter despaire, or dangerous presumption, which both are evill; So a stayed confidence in the merits of Christ, in true reformation of life, banisheth all feare of death and hell, in respect of sinne, and resting truly upon the providence of G O D, to receive in his good time, things requisite for our bodies, expelleth all feare of perishing, in respect of a low and miserable estate in this life. Without sinne no man liveth, and therefore a necessary medicine is praier, for the preservation of all. Without worldly troubles few can live, or at least in great danger of many casualties; and the most secure cannot say, I will be safe one houre: Nay, hee must confesse his estate miserable; the beginning miserable; in wayling, crying, and howling: the middle miserable, in travell, labour, checks, enemies, and many evils:

evils: the end miserable, in diſeaſes, in
 ſickneſſe, in weakenefſe, diſdained of all,
 and caſt off at laſt as duſt of the earth, and
 dung of the field, the ſartheſt, the faireſt, the
 fineſt, the wiſeſt, the wantonneſt, and
 worldlieſt, being meate for the wormes.
 Let no man then glory of a rich, or bee
 diſmayed at a poore eſtate; but acknow-
 ledge, that the rich as well as the poore,
 the King as well as the begger, the high-
 eſt as well as the loweſt, all and every
 one hath need of this medicine of pray-
 er, to bee either delivered from a mi-
 ſerable eſtate preſent, or from caſuall
 calamities ſo common to all, if not
 at one time, yet at another. The Sunne
 riſeth ſhining, it may ſet ſhowering, there
 is no eſtate permanent, but hath in it
 variety in proceeding, and alteration in
 the end. But theſe counſels are tedious
 to them that truſt to their treaſure;
 Theſe perſwaſions are but peeviſh to
 men wallowing in pleaſure. The poore
 man perhaps heareth them, the zealous
 will aſſuredly learne them, and the god-
 ly will carefully performe them, not
 onely in reſpect of miſery, and for the
 bettering of a low eſtate in this life, but
 in reſpect of ſinne, the original ground
 of all our miſeries; the beame where-
 of being taken away, wee ſhall ſee cleere-
 ly

ly, that to a wise man riches is not more sweet, nor poverty more sowre, worldly preferment not more to bee desired, nor a low estate more to bee contemned, prosperity more to be wished, or adversity more to bee disdained, then may give such a taste to the sicke soule, as in a cleere conscience it may say, and in action performe, that having nothing, it possesseth all things, and being poore, it is yet rich, &c. And to this end hath the bountifull giver of all good gifts allotted unto every man his portion great or small, his estate high or low, his calling glorious or base, according to his good pleasure: that according unto the use or abuse of his good creatures, and according to the mindes and demeanors of men, he may give in the end eternally sweet or sowre, glory or shame, life or death. And therefore, that all estates may bee to the glory of him, and our comfort (bee they here in this life high or low) let us with contented mindes, first seeke to remove the cause of all evils, the heauey burden of sinne, and that in the mercie and merits of Christ; For whose sake hee will then give us that which in this life shall bee for his name, glorious; and for our soules profitable; namely, for sinne, true repentance, for riches,

riches, due thankfulneſſe, and in the moſt miſerable eſtate, perfect patience, which God grant.

A very godly and neceſſary Prayer, divided into three parts, whereof the firſt containeth a devout and zealous petition for the forgiveness of finnes, and eaſe in adverſity.

O Heavenly Father, which art moſt glorious, mighty and holy; I humbly ſubmit my ſelfe unto thee, proſtrate even vpon the knees of my heart; as not worthy to liſt vp mine eyes to thy Throne of mercy, much leſſe worthy of mercy. Yea, ſuch (O celeftiall Father) is the corruption of my nature, the forwardneſſe of my heart, and the readineſſe thereof to offend thee, that I am forced in a guilty conſcience to cry out and ſay; O Lord rebuke me not in thine anger, nor chaſtiſe mee according to the meaſure of wickednes which is in me.

Oy deere Father, neceſſary it is that thou correct me for my faults, but yet in mercy, for that is my inſtruction; not in iuſtice, for that were my condemnation.

[Thou

Thou O Lord hast made me, and framed me in my mothers wombe : yet was I conceived and borne in sin, and so most wretched.

The whole race and off-spring of Adam, of whom I am borne, according to the flesh is corrupt. There is none that doth good, no, not one.

There is none that walketh here on earth, but carrieth about him a heauy burthen of sinfull flesh, which so presseth him downe, that hee grouelleth in the puddle of many noysome desires.

Seeing then, O good Father, that flesh and blood cannot carry in it selfe perfect sanctity, so long as it abideth here below, but is diuers wayes polluted with uncleannesse, how can I poore sinfull wretch, but cry out, and confesse that I haue sinned.

The most iust haue bene and are at the feeling of their weakenesse, iustly constrained to say, that the things which they should doe, they doe not : And contrariwise, that which they should not doe, they doe. Seeing then (O deare Father) that weaknes reigneth in all flesh, consider in mercy that I am but flesh, and therefore weeke and prone to fal, and to abuse thy graces and blessings many wayes bestowed vpon me.

O deare Father, great is thy mercy: looke not therefore ſtrictly what is done amiffe in mee, but pardon mee, and ſay vnto mee, as thou ſaydſt vnto Paul, My grace is ſufficient for thee. This, O Lord is my hope: let me not be ſent empty away.

O that it may pleaſe thee to turne thine eyes of mercy, not of anger towards mee, and to extend thy grace to my true and vnfained reformation: I hope it (O deare Father) though I haue not deſerued it.

The examples of thy free pardon banish deſpaire; Paul, Peter, David, Mary Magdalen, and other offenders, haue freely receiued comfort, where they deſerued puniſhment: And therefore (O A D B D) forget not now the humble ſuit of a ſinner, approaching to thy throne, in the name of him, for whose ſake they were pardoned, namely, in the merits of Ieſus Chriſt thy deare Son: In whom as thou art well pleaſed, be pleaſed likewiſe to pardon mee.

I ſtand not (O deare Father) to excuſe or juſtifie my ſelfe, pleading not guilty, ſo ſhould I rightly be condemned.

No, I doe not onely ſwith ſilence,
but

but euen with lippes from the heart,
cry out against my selfe, Guilty, Lord,
guilty.

what is there then to bee of iustice
expected (most louing Father) but the
dreadfull sentence of condemnation?
But thy mercy is greater, and therunto
to I doe appeale.

O death then, where is thy sting? hell,
where is thy victorie? The sting of death
is Anne. But blessed bee thy Sonne
Christ Iesus, who hath overcome both
it and hell, and adopted vs into thy fa-
uor againe, to inherite eternall life, by
the shedding of his blood.

Oh deare Father, comfortable and
sweete is the due consideration of our
safety in Christ: yea, most precious is
the peace which the true contemplation
of his sauing health worketh in the
faithfull Man. For by him we are for-
giuen, by him (deare Father) we come
vnto thee, by him we obtaine (of thy
free mercy) what is most necessary in
this life: By him we liue here, and in
him shall we liue for euermore: We be
so, deare Father.

Oh, great is the comfort, which by
him is ministred vnto vs: he beeing only
righteous, we meereley wicked.

Oh good Father, forgive therefore
for

for his ſake, that I haue done amiſſe, lay not my finnes ſecret or manifeſt to my charge: but as thou haſt promiſed, ſhew mercy for thy Sonnes ſake, and leaue mee not (deare Father) vnto my owne will and corrupt deſires, but brydle my affections, and reſtraine them with the reines of thy grace: con- duct mee in thy wayes, and keepe mee vnder the ſhadow of thy wings, that I may doe thoſe things which may be pleaſing to thee, and ſhun the things which may offend thee.

Oh heavenly Father, thy creature I am, thou madeſt mee, and haſt mightily preſerued me vnto this day; and (not withſtanding moſt gracious God, my rebellion and impious behauiour towards thee) haſt raiſed mee from ſuckling my Mothers breasts, vnto my preſent eſtate, beſt knowne to thy ſelfe. Yea, deare Father, what I haue bene thou knoweſt, : how and in what ſafe I ſtand, prosperous and aduerſe, thou ſeeſt, and the reſt of my pilgrimlike dayes, what and how many they ſhall be thou conſidereſt, from mee concealed.

I wretch cannot call againe the dayes of my race paſt, wherein I haue miſſpent much acceptable time, preſent
ding

ding thy will to the wayes of willfull
and untamed youth. And now, Deare
Father, intending to redeeme the time
lost, and to frame my affections to re-
formation, I finde in my selfe not only
vnablenesse, but cleane contrary desires,
which doe not only resist thy grace, but
also procure daily and accustomable al-
lurements to sin.

Therefore (O Deare Father) great
is the benefit of correction to euery
man, and most dangerous a secure and
pleasing estate in this life. And this,
most mercifull God, acknowledge, be-
cause thou vouchsafest me a calling ac-
companied with afflictions, namely,
with many crosses and calamities, pe-
rils and dangers, to sudden death, to
sicknesse, casualties, enemies, hunger,
thirst, slanders, pouerty, and want of
necessary things, which in this life of-
ten moue vs to seeke thee.

These things (O Lord) I feele in
my passage through this peruerse jour-
ney, in this wilderness of cares where-
in I walke, and yet (senselesse as I am)
not considering the benefit of worldly
troubles, I seeme displeased, and
mis-content with that estate which
thou, deare Father, of mercy affoordest
me: It is indeed painefull, and hard,
poore,

poore, and ignominious, and therefore
 doe fleshly affections grudge thereat;
 humane reason doth repine thereat; and
 worldly men disdaine mee. Grant there-
 fore that euē in heart willingly I may
 submit my selfe and all mine endeauours
 vnto thy gracious direction, to thy
 mercifull prouidence, and prouident care
 which thou hast of all thy seruants:
 So shall my vocation guided by thee,
 yeeld sufficient fruite and increase, to
 the comfortable reliefe of me and mine:

In vaine were it to frame my wits,
 to dispose my hands, and to addresse my
 heart to worke my better estate, accord-
 ing to the course of worldly policy and
 wisdomē, which is foolishnesse before
 thee: for so, Lord, should I shew my
 selfe doubtfull of thy mercies, carelesse
 of thy comfort, and also obstinate against
 thy good pleasure. I beseech thee there-
 fore, blesse thou my wit, frame my
 hands, and all the members of my body,
 alwayes to doe that which may tend to
 the discharge of my duty to thee, and
 then I know, all good things shall be
 ministered vnto mee: be it so, good father,
 for thy Sones sake, Iesus Christ, A-
 men,

O Lord increase our faith.

The second Part.

A godly petition tending to worldly reliefe, and that our vocation may prosper; most fit for him that is married, having wife and children.

O mercifull God and deare Father, forasmuch as thou hast commanded vs, first, to seeke the Kingdome of Heauen and the righteousness thereof, with promise that all worldly things necessary shall be ministred vnto vs: vouchsafe to expell out of my heart, all desires of worldly things disagreeing with thy Will, and so direct both my minde and inward affections, as also my body and externall actions, that I may inwardly rightly conceiue, and outwardly duely execute those things which I am in dutie to thee, and loue to my Christian Brethren bound to performe: And vouchsafe (good Lord) such prosperous and gracious successe vnto my labours, that my state may be such (if it pleaseth thee) as I may be able thereby, to swade and ease thowow this hard and miserable world,

world, rather ayding, assistant, and comfortable to the poore and helpelesse, then to bee chargeable and burdensome to the rich. And that I may bee able and willing to fulfill the rule prescribed by thy Sonne Christ **IESUS**, to pay all men, and to owe nothing vnto any, but good will. So deare Father, shalt thou vnburden mee of a heauie charge.

And although (**OLORD**) I presently see no meanes of helpe, no shew of reliefe, no way to performe that I shoul'd, yet deare Father, seeing for our comfort it is commanded vs, To aske, and we shall receive, to seeke, and we shall finde, to knocke, and thou wilt open. And againe, thy Sonne forthert o assure vs of thy fatherly care of vs in this wise, encourageth vs to come vnto thee in all our necessities, saying: Whatsoever yee aske the Father in my name, shall be given you, yea, in time convenient, yea, when it shall be most to our true Comfort and reliefe. Wherefore, to aske in mine owne name, as a person worthie to receive what I want, I dare not: to seeke, as if my selfe able to finde, I cannot: and to knocke as a guest worthy of my selfe to be entertained, I shall be shut out.

So that happy am I that haue such assurance of my request to be granted, of things necessary to be found, and to be entertained into thy fauour in the name of him, for whose sake neuer any asking in faith departed empty; none seeking comfort, and found it not; nor knocking for thy grace, and entred not into the assured harbor of thy defence.

I cannot therefore rest doubtfull of thy mercies, O Lord, and in Christ Iesus name to obtayne pardon for my sinnes, crauing it in his name: and for my worldly comfort and reliefe, though I see no meanes in fleshly reason to ease me of the importable burden of an hard and miserable estate, which yet is better than I deserue. I consider, O Lord, that infinite are the meanes which thou vblest to relieue those that in thy Sonnes name aske it of thee, yea, beyond humane expectation, thou woorkest for thy seruants.

Thou increasedst the oyle and meale of Elias hostesse, most miraculously, thou feddest him past hope in the wilderness. thou broughtest water out of the hard rocke for the people to drinke, and rainedst downe Manna for them to eat; thou feddest a huge company of people with a small outward shew

of bread. And ſhould I not aſſure my ſelfe (deare Father) that although I haue deſerued to periſh in want, thou wilt relieue mee with ſufficiencie: though I deſerue pouerty, thou canſt ſend plenty? Forthine is the whole world, and all that therein is, thou diſpoſeſt thy Creatures to man as thou wilt: thy good and fatherly care of thy childzen is alwayes great, and thy power infinite: for thy Sonnes ſake, good Father, I craue, onely that I may be able to diſcharge the dutie of my calling to thy Glory, my ſoules health, mine owne, and the reliefe of my family, and the benefit of thoſe that be of the houſehold of faith: giue me therefore neither pouerty nor riches; but a neceſſary and ſa competent living, and wiſedome to execute my calling in all obedience vnto thy ſacred will.

O Lord, I doe moſt humbly depend vpon thy prouidence in all things; grant therefore, that neither pouerty nor riches, proſperity nor aduerſitie remove mee from thee, either to preſume or to diſmay, conſidering that thou tenderest reliefe to euery living creature, and the moſt preſumptuous doe often want. The Lyons roare, and yet want their food, and the moſt ſimple are ſat-
 iſfied.

tisfied, seeking reliefe of thee: Make mee therefore humble, and in all reuerence to seeke at thy hands, what of my selfe I cannot obtaine.

Although in thy wisdome euen of mercy, thou sometimes triest with aduersity and want (for patience sake) euen the most godly ones whom thou dearly louest, yet so that thou leauest them not destitute in their greatest neede: Such is thine vnsearchable wisdome, that thou workest for the best, when naturall reason accounteth it the worst: let me therefore in all things and at all times rest vpon thee, with an vndoubted hope of gracious successe.

Deare Father, in all humility I refferre mee wholly to thy diuine care and prouidence, beseeching thee in the name of him thy Sonne Christ Iesus, and for his sake, that it may please thee to be mindfull of mee a poore wretched creature, who rightly deserue nothing but punishment for my manifold iniquities: yet in his name I humbly presume to aske those things which thou knowest necessary and expedient for mee: and consider daily all things whereof I haue neede. Then, deare Father, hast thus promised: vouchsafe

euē ſo to perſorme it : ſpeake the word
and things ſhall be done as thou wilt,
yea, thy will, is thy word, and what
thou wilt, commeth to paſſe, to the rich
comfort of thine, beyond that they aſke
or looke for.

So that (O Lord) thou ſeeſt and
beſt knoweſt in what eſtate I preſent-
ly ſtand, and that I am diuers wayes
endangered: yet it is in thy power (good
Lord) to prevent whatſoeuer euill im-
minent, and ſo to aide me, ſo to aſſiſt me,
and ſo to worke for mee, that notwith-
ſtanding in worldly imagination, I be
like to fall into vtter miſlike, and con-
demnation of the world, into meere mi-
ſery, which my enemies greedily gape
for, I may by thy moſt gracious
meanes be ſo deliuered, preſerued, and
relieued, that what I cannot in reſpect
of my loſw eſtate, now preſently per-
forme as I ought and would, and as
is expected of mee, I may in thy good
time, to the diſcharge of my duty to
thee and them, to my comfort, bring to
paſſe, without worldly compulſion now
threathned: bring theſe things to paſſe,
deare Father, according to thy good
pleaſure, and in the meane time vouch-
ſafe to mitigate the rigour of their
heartſ that ſeake violence againſt mee.

What

Make mee patient, O Lord, and vnfa-
 nedly thankfull, increase my faith, and
 fauour my cause : consider my distresse
 and giue mee comfort : affoord mee thy
 wisdom, to gouerne my Deuices ac-
 cording to thy Will. And forasmuch as
 it hath pleased thee to lay the yoke of
 wedlocke vpon mee, which naturally is
 accompanied with many cares, vouch-
 safe (O Lord) to make it comfortable
 vnto mee ; and grant that my wife may
 shew her selfe a sweete and ioyfull
 companion vnto mee. Furnish her
 (O Lord) with perfect wisdom in
 thee ; endue her with the knowledge
 of thy truth, vouchsafe her godly and
 decent qualities, giue her patience and
 thankfulness in all things, and giue vs
 grace each to loue another, and to be in
 loue and charity with all men. And
 grant vs a godly care of the vertuous
 and godly education of our Children
 and family, and endue them (god Lord)
 with such inward towarde to fol-
 low thy Will, that they may grow vp
 daily, and increase continually into
 thy faith, feare, and loue, and the true
 knowledge of thy Word and Will, and
 ableness to vs and them, to follow the
 truth thereof to the end.

O Lord increase our faith.

The third Part.

For the estate of the whole Church,
 sit in these dayes to bee
 often sayd.

O deare Father, vouchsafe to
 blesse and p̄serue all those for
 whom thou wouldst we should pray
 namely, our King and Gouvernour: de-
 fend him with thy hand, from the bloo-
 die desires of his and thine enemies;
 giue him a stayed confidence in thy de-
 fence, and joyfull dayes to raigne ouer
 vs: grant vnto him zealous care of the
 furtherance of thy Word, in true
 Discipline.

Endue his Councell (Oh Lord)
 with thy grace: Direct them in their
 deuices by thy holy Spirit, that as
 thy word p̄scribeth, they may main-
 taine by thy policie, the safety of him,
 our soueraigne thy seruant Charles, that
 he may truely seeke the p̄seruation of
 true Religion, the aduancement of thy
 glory, the quiet of thy Church and com-
 mon-wealth of Israel: Frame their
 hearts (Oh Lord) to execute justice
 with=

Without respect of person, to giue to euery man by the sword of their authority, that which is truly due : giue them will and ablenesse to finde out and cut off the secret and open enemies of the Church and Christian Religion.

O Lord, rise vp in the behalfe of thy seruants, that are any where afflicted or indangered for the testimony of their truly afflicted consciences. Desend them, O mercifull God, from the hands of the wicked men, aduersaries of the crosse of Christ, confound those that seeke to supplant the free vse of thy Gospell, let none preuaile against this land, throw them downe, and let them rise vp no more : So shall thy name onely be glorified.

Instruct all those that haue the charge of thy sheepe, ayde them with thy grace, and giue them both knowledge and will, and boldnesse to teach the truth by word, exhortation and doctrine, as also in life, conuersation, and all externall godly behaviours.

Blesse and keepe all thy children (O Lord) wheresoener they remaine, and of what estate, condition, calling, or ministry soeuer they be of : and grant amongst thy children such a mutual consent in true Religion, that in these

hard and dangerous dayes one may ſhew himſelfe helpfull to another, as thou haſt commanded. Grant reformation to ſinners. Be patient (O Lord) and pleaſed with vs in Chriſt thy Son, and lay not the puniſhment and plagues vpon this Land, which for the iniquities thereof it hath deſerued,, and for which thou ſheweſt tokens in the Hea- uens, of thy iudgements hanging ouer our heads : reforme vs therefore, O Lord, and we ſhall be reformed : call vs home vnto thee in hearty Repen- tance, as thou diddeſt thoſe of Ninevy, and make vs all partakers of thy bleſ- ſings, which are tending to godlineſſe of life, and baniſh from our hearts the vngodly cares of this world, that when thy Sonne Chriſt Ieſus ſhall come a- gaine, wee may with joy meet him in the Clouds, and from thence forth ac- company him in his heavenly King- dome, in joy for euermore, Amen.

O Lord increaſe our faith.

Our Father which art in Heaven, hal- lowed be thy Name, thy Kindome come, thy will be done on earth, as it is in Hea- ven : Give us this day our daily bread, and forgive us our trefpaſſes, as we for- give them that trefpaſſe againſt vs, and leade

leade us not into temptation, but deliver us from evill.

O Lord, let thy mighty and mercts full hand bee still our defence and comfort, thy mercies and thy louing kindnesse, in the merits of thy Son Christ Jesus, be our saluation: thy sacred word our direction and guide for euer: thy grace and thy holy Spirit our continuall consolation: and thy louing promises in Christ thy Sonne, our comfort heere in this world, and in the end, his merits our reward in heauen: Be it even so, good Lord, Amen,

Turne not thy face, Oh Lord, from us in this miserable time, but rather give care unto our prayers, and answer us when we call upon thee.

O Lord increase our faith, and continue it evermore fervent in us, towards thee.

A motive to a Prayer for the pardon of our sinnes, which cause the Lord to afflict even his children: a necessary prayer for one any wise afflicted.

THe Wise man saith, Sinne bringeth man to misery.

Ds

There,

Therefore, there needeth no long discourse to mooue us to seeke to remooue from us this dangerous guest, who being lodged in us, utterly alienateth us from G O D. For wee cannot retaine G O D, and be at one with sinne. And therefore doth the L O R D, as a Father most mercifull, worke for our reformation, by a meane most fit for our amendment. For when he beholdeth us in our security; hee seeth us altogether wanton, and prone to euill, to rebellion and wicked life, and security commeth of fulnesse of all worldly delights, as riches, friends, pleasures, and to haue want of no bodily or corporall helpe. Therefore doth the LORD suffer the reprobate to wallow in their owne desires, not restraining them from performing their owne lusts, he permitteth them to fill up their liues in pleasures, untill the day of slaughter. But hee worketh contrary with his deare children, whom hee loveth and tenderly carrieth, as it were, under the shadow of his protection. He suffereth them to be plunged not in delights, but in misery; he suffereth them to bee wrapped in many evils, so the end that they dote not upon a secure estate here, but rather through aduersity and affliction, hee maketh them weary

of this world, that they may desire heaven; hee maketh them to know themselves to bee but wretched men, as of themselves, and to have all their helpe from him: and hee affoordeth them leave to come unto him in their desires, and is fatherly pleased not onely to heare them, but to helpe them, calling them most lovingly, saying; Come unto me, &c. Now, if we were as ready to say in our hearts, and performe it in our deeds; We come, Lord, and to cast away all lets and hinderances of worldly things, we should assuredly finde favour and helpe in the day of trouble.

To this end therefore is this Prayer following compiled, that the afflicted may first consider how dangerous a thing is sinne, and that it worketh misery in us, and that wee must first lecke to bee unburthened of it, before we flye to G O D to bee eased of affliction; which prayer being faithfully used, shall easily worke comfort in calamitie, and either obtaine at GODS hands release of the crosses which are grievous unto us, or patience to beare them, with inward consolation. It is no strange thing to the godly to be afflicted, as James saith; neither are they unaccustomed to pray in affliction. Therefore for those that cannot

cannot well utter their griefe to satisfie their godly inward desires, I haue bene willing amongst the rest to insert this, which no doubt will yeeld them no lesse consolation than to my selfe, to whom it hath bene more precious than the most pure gold.

The Prayer for pardon of sinne, and comfort in affliction.

O Lord, heare my prayers, and let my cry come vnto thee, O Lord forsake mee not in this time of my need: In my tribulation haue regard vnto me, a wretched creature, a worme and no man, an outcast of the people, a captiue, and such an one, as hath none other refuge, no other ayde, no other helpe, no other shield to defend my dangerous estate but thou my GOD, in the merits of thy Christ, my Iesus and Saviour, for whose sake (Oh deare Father) looke in fauour vpon mee: for in his Name I come to thee, and relye onely vpon thy meere mercie, in him to bee comforted. For thou (GOD) art most mighty, and therefore able to doe all things, thou art mercifull, and therefore most mindful of the afflicted, thou art neere at hand,

hand, and therefore alwayes readie to helpe the poore, to defend the distressed, to strengthen the weake, to lift them vp that fall, and succoure those that are at the point to perish. Listen therefore, Deare Father, listen vnto mee, and heare mee, and refuse not my humble complaint, although I bee a sinner, and haue deserued no fauour at thy hands: haue mercie vpon mee, Oh God, haue mercie vpon mee. And although trouble, and danger appeare on all sides, although there bee no helpe likely to come vnto mee to ease mee, yet bee thou pleased, heare Father, to shew thy louing countenance towards mee: for it is that, that maketh glad the sorrowfull heart, that rejoyceth the afflicted soule, and that releueth with inward comfort, the mindes of those that are outwardly laden with great and manifold miseries. Oh heare G O D, heare my request, consider my cause, which before I speake thou knowest, before I aske thou considerest, and see the perils wherein I stand before I cry, and the meanes whereby I may be deliuered thou knowest. O LORD, extend thy ayde, and make mee free, heare my voyce with which I cry vnto

vnto thee : Haue mercie vpon me, and
 comfort me a poore wretch, a distressed
 and woefull ſoule: vnto thee, O Lord,
 vnto thee I make my moane to thee, to
 thee I referre my cauſe, yea, in the
 name of him in whoſe name thou haſt
 promiſed to heare when wee call, to
 grant when wee aſke it of thee. But
 alas, I am very weak and feeble: I
 am wicked, and my dulneſſe will not
 ſuffer mee with conſtancy to perſeuere
 in ſuch an ardent zeale of the heart as
 thy Word preſcribeth, and thy good-
 neſſe requireth. Such and ſo many
 are the frailties of my nature, that
 many fanſies and wicked imaginati-
 ons poſſeſſe my better part, when both
 tongue, heart and ſoule, ſhould bend
 all their powers to the ſeruing of thee,
 onely I earnestly endeavour to perſe-
 uere in the obedience which thou re-
 queſt; and whereunto my Duty bind-
 eth me. But alas, I cannot continue,
 I fall many times, when I thinke to
 ſtand faſt, and I faint in my greateſt
 deuotion: I doe that I ſhould not doe,
 and doe not what I ought and would
 doe, ſuch is the weakenelle that is in
 mee.

Oh Lord, ſtrengthen me, who humbly

beg

By appeale vnto thy mercy, that seest my frailty, and my pronenesse to idle imaginations, euen in the time of prayers, when my minde should be onely fixed on thee: yet accept my willingnesse (good Father) and call to minde the loue thou bearest to Christ thy Sonne, for whose deserts thou hast promised to account euen our imperfections perfect, and our prayers (though accompanied with manifest wickednesse) so sweet through his mediation, that thou wilt send vs thy mercies to comfort vs. Let it therefore please thee (good Lord) in him to heare mee, and according to the multitude of thy mercies in him to looke vpon mee, to heare me, and to relieue me, and to bring my soule out of distresse.

Goe not (I beseech thee) far from me: for I am poore and helpelesse: leaue me not destitute of thy helpe, though I bee weake and slow to come vnto thee. Oh deare Father, I cry often vnto thee, and yet thou seemest to cast thy face from mee, leaning me (as it were) vnto my selfe: but I pray thee come vnto me, come vnto me, and let thy holy Spirit make his abode within the Chamber of my heart; let the very bowels of my heart triumph and reioyce in mee, so
shall

ſhall the corruption of my nature bee more and more ſubdued; and my idle and untamed affections be baniſhed from my heart: and I ſhall then more duely ſerue thee, and thou ſhalt at all times hereafter, as thou haſt heretofore in my greateſt troubles, comfort mee, and in my heauieſt temptations eaſe mee, and worke my deliuerance out of all afflictions.

Oh that my words might bee pleaſant in thine eares (deare Father) Oh that thy loue might renew it ſelfe againe towards me. Oh deare Father, that it might pleaſe thee to cauſe the thoughts of my heart, and the continual meditations thereof, to be truly ſettled in zeale of thee, and that all that I ſpeake, thinke or doe, might be ſuch as thou alloweſt: So ſhould my heart onely ſeeke thee, which now deſireth vaine things; my ſoule ſhould cleaue vnto thee, which now moſt vncouſtantly wauereth and gaddeth from thee. Oh deare God and louing Father, great is thy mercy, turne therefore thy louing countenance to a wretch that thou haſt made, and call mee not off in diſpleaſure. Thou haſt heretofore holpen thoſe that haue come vnto thee, thou haſt relieved them
thou

thou hast most graciously deliuered them from many troubles : yea, thou hast heeretofore beene most helpefull vnto mee, thou hast not seene mee for ener want thy ayde, but hast reached forth vnto mee the things which in wisdom thou sawest needfull for mee ; and that, deare Father, though I did not at any time, neither can I for ener deserue the least of thy blessings, but onely I humbly pray vnto thee, I craue thee to helpe mee in thy good time, else shall I perish. For man often promiseth, and will not or cannot performe, but thou promisest, and shewest thy selfe both able and ready to performe the things which are most to our comfort. Helpe, helpe therefore, good Lord, for vaine is the helpe of man.

O Lord God of hostes, if thou wilt, thou canst helpe mee, if thou wilt, thou canst turne all things for mee to the best, though I haue deserued the worst : if thou wilt, thou mayest worke mee a comfortable passage, throughout this vale of miserie, though not to the outward comfort of flesh and blood, yet to the inward joy of the heart and soule : thou canst in greatest affliction shew fauour, and in greatest temptations, giue vs a way to wade thorow, with

without offending thee, and to turne all to the increase of true faith and perfect patience.

Be therefore contented and pleased (**O Lord**) to doe for me what thou seeſt moſt meete and expedient: for **Lord**, my wiſedome is fooliſhneſſe, mine owne deuices are merely againſt my ſelfe, but what thou workeſt, ſhall come to godly and comfortable iſſue and effect.

Arise by therefore (deare Father) arise by in time, and ſhew thy ſelfe a defence and helpe of mee thy poore ſervant, that mine enemies and ſuch as haue not thee befoze their eyes, may not preuaile againſt mee, but either be conuerted, or confounded, and that ſuch as haue juſt cauſe to trouble me, bee not rigorous toward mee, but may haue patience with me.

Let ſaluation and health come vnto me from thee: let mercy, peace, and truth be alwayes knit together in mee; and let the loue of thee baniſh all other loue which is not of thee.

So ſhall my doings pleaſe thee, and thy graces comfort mee: my prayers aſcend vnto thee, and thy bleſſing flow downe plentifully vpon me.

O Lord, euen the very roote of my heart rejoyceth to thinke of thy louing kinde

kindnesse; my soule danceth within me
to thinke that it hath found so comfort-
table a way to the fountaine of her sa-
ning health: yea, all the members of
my body are glad at the consideration
of the benefit of thy assured fauour in
Christ thy Sonne towards mee. In
whose name I cast the whole burden
of my troubles, both outwardly of my
proxe estate, and inwardly of my af-
flicted soule, vpon thee: beseeching
thee to assist mee, and to ease mee, to
hold mee vp, and to send mee such com-
fort of my estate, be it high or low, as
may best please thee, whether it be
(good Father) to lay it more & more hea-
uie in respect of the outward crosse, or
to make it more light and tolerable to
my weake flesh, in respect of some out-
ward comfort.

Let mee not be doubtfull, but assured
of thy fauour in all things, in wealth
and want, humbly beseeching thee to
consider my estate, best knowne vnto
thy selfe. What I am thou knowest, how
and in what case I stand, thou con-
siderest. Deale therefore in mercy with
mee in all things according to thy pro-
mises in Christ Iesus thy Sonne, in
whom thou sayst thou art well pleased.

Be pacified with all thy seruants,

O Lord, and looke fauourably vpon vs,
and as thou art full of goodneſſe, yea as
thou art all goodneſſe it ſelfe, let vs not
gloze in any thing, but onely in this,
that wee know thee, and that thou of
thy goodneſſe regardeſt vs. And giue
vs grace, **O** Lord, with unfained lips
to ſing forth thy praiſe, and that our
heartes may continually ſtudie thy righ-
teouſneſſe, and in the truth of thy word
to exerciſe our ſelues day and night for
euer and euer, Amen.

Let thy mercy and loving affection
(deare Father) be our continuall com-
fort. Let thy holy hand bee our aide, and
thy grace our protection: thy holy word
our direction, and thy bleſſings ſpiritual
and worldly, our reliefe and ſafety for e-
uermore in thy truth, Amen.

O Lord increaſe our faith.

A confeſſion of finnes.

*Confeſſe thy finnes to God on bie,
Who pardons ſinners when they cry;
Bewray thy faults to him in time,
Who ſhall in Chriſt forgive thy crime.*

The

The Motive

FOrasmuch as all men by nature are sinners, and none (Christ excepted) ever lived without manifold offences; let us with *David* confesse, that we have sinned, that we have dealt wickedly in transgressing the Law of the *L O R D*. For who so hideth his sinnes, shall not prosper: but hee that confesseth them, and forsaketh them, shall finde mercy. As for example, when *A D A M* had broken the commandement of the Lord, he excuseth his fault, and was cursed: but *DAVID* confessing his wickednesse, found favour; The lost Sonne after long going astray, at the last returned confessing his fault, and obtained pardon.

John Baptist, when hee first preached the Gospell, baptized none but such as confessed their sinnes; wherefore let us faithfully & continually upon our knees acknowledge our sinnes, and prepare our selves to unfained repentance; and undoubtedly we shall obaine mercy at the hands of the Lord, who, (if we acknowledge our sinnes) is faithfull to forgive them according to his promise. Wherefore let us acknowledge our sinnes unto the

the Lord, and not hide our iniquities from him. Let us confeſſe againſt our ſelves, and he will forgive all our finnes; For who ſo ſaith, he is not a ſinner, he is a lyer, and there is not truth in him.

The Prayer for forgivenesse of ſinſi

Omnipotent Father, and everlaſting G O D, from whoſe wiſedome and knowledge no ſecrets are or may bee hiden, but doeſt conſider and plainly behold the workes, the words and thoughts of all creatures: I a poore wretched ſinner, doth humbly beſeech thee of thine infinite mercy to have compaſſion vpon my finnes, which are ſo great and grievous, ſo many, and they ſo vile and lothſome to thy heavenly eyes, that thou canſt not abide to turne thy pure eyes or looſing countenance towards mee. O Lord, I doe confeſſe, that my conception, my birth, yea, and all my life hath bene in ſinne, our fathers and mothers were ſinfull, even from the ſtocke of our great Grandfather Adam, whoſe blindneſſe ſhould have bene our light and whoſe ſight was turned to our blindneſſe and darkeneſſe, by the deceitfull and moſt vile alluring of that enemie to thy

my of ours, the wille and most subtil
serpent Satan, by whose Inticements
our forefather (being cleathed with in-
nocencie and simplicity in most pure
and unspeakeable happinesse) was mo-
ued by the desire of the knowledge of
that, that thou wouldest hee should
haue bene ignozant of, and which thou
haddest viterly forbidden him. By brea-
king of which thy commandement, hee
with eue (whom thou hadst ordai-
ned of his owne flesh to bee his com-
panion and comfort) were by thine
Angell, according to the determinate
will, drinen out of Paradise, a place of
joy, to a pit of sorrow, from good
to euill, from ease to labour and tra-
uall, from quietnesse to trouble, from
wealth to want, from light to darkes-
nesse, from mirth to mourning, from
succour to bee succourlesse. Inso-
much (O Lord) as hee our father
purchased for vs his children, none o-
ther possession or inheritance, but the
onhappy entrance into sinne and cor-
ruption. And we his children being
by succession ingrafted in this detesta-
ble stocke of sinne, hauing hitherunto
notwithstanding thy most louing
and by so sundry meanes calling vs
to thy holy Gospell of comfort) con-
tinued

tinned therein, to our vtter perdition,
 deſerued death and deſtruction. I con-
 feſſe and acknowledge my ſelfe a run-
 nagate, out-caſt, and trewant, and of
 my ſelfe altogether vnable to caſt a-
 way, and lay aſſide theſe works of dark-
 neſſe, and obtaine againe the lanterne
 of Light, and I am ſorry (O Lord)
 from the very bottome of my heart, that
 I haue offended thee ſo wilfully, and
 diſobediently ſtrayed from the wayes
 of thy Lawes. Yea, Lord, I doe vnfa-
 nedly condemne all my former life to be
 moſt vile, determining in heart by thy
 grace to forſake ſinne, and cleaue vnto
 godlineſſe, and pureneſſe of liuing, to
 decline from euill, and to doe good. And
 therefore moſt humbly (euen vpon the
 knees of my heart) I beſeech thine
 almighty Maieſty, to liſten with moſt
 willing and attentine eare vnto my
 groanings, ſecret ſighes, and vnfaigned
 repentance, and with the eyes of thy
 mercy to behold my lamenting ſpirit,
 and that thou wilt vouchſafe to accept
 the ſame, as it may bee vnto thee
 acceptable ſacrifice for all my former
 euils, that I being free from ſinne, not
 any deſert or merit of mine owne, but
 onely by the death and paſſion of thy
 Sonne Ieſus Chriſt, may take perfe-
 ction.

hold of the remission thereof, and fully
perswade my selfe, that through the
death of him thy Son, I am againe re-
stored to the former happines & blessed
estate, which Adam that first Parent
of ours, was in the beginning in. And
that the head of that subtile Serpent
Satan (who so wilfully deceiued him)
by the seede of the Woman, is altoge-
ther bzuised, trodden downe, and van-
quished, & his power quite taken from
him, so that he is not able any more to
set himselfe vp against the children of
faith, as he seeketh and desireth, yea, and
often preuaileth against the weake and
feeble ones: vouchsafe, vouchsafe,
O sweete Lord and most louing Iesus)
to consider our weaknesse and frailty,
and mortifie in vs all delights of this
miserable world, and the corrupt flesh,
and stand between vs and Satan. So
shall we be able to resist: for we can-
not stand, but doe continually yeeld vn-
to the deceiueable shewes of this world,
the false motions of the flesh, and temp-
tations of Satan. Without thy conti-
nual ayde and assistance, wherewith I
beseech thee, both at this time and e-
uer, arme vs. Wash vs with thy blood,
and purge vs with thy grace, that we
may now begin, and for euer continue

In liuing according to thy holy and hea-
uenly commandements, to the praise
of thy name, and our eternall saluation,
Amen.

O Lord increase our faith.

A short Prayer for forgiveness
of finnes.

O Father of mercy, and God of
all goodnesse, I confesse vnto thee
the corruption which from Adam to vs
remaineth in our fleshy, whereby we
daily rebell against thy diuine Maje-
sty; Vouchsafe I humbly beseech thee,
for Iesus Chyſt his sake, to forgive
my finnes, and to pardon mine iniqui-
ties, and to inſill into my heart vnfeig-
ned Repentance, that the death of him
thy Sonne, may take away the heauy
burden which the fall of our first Pa-
rents layd vpon vs, Amen.

O Lord increase our faith.

A Prayer for the increase of Faith.

*V*ilt thou obtaine what thou doſt crave,
Pray thou in faith, thou ſhalt it haue:
Eſe what thou prayeſt, is all in vaine,
Thy prayer ſturne to ſinne againe.

The Motive.

Faith (as faith *S. Paul*) is a sure foundation of things hoped for, and an evident feeling of the manifest promises, which God even the Father hath made unto us, touching our Salvation in his Son Christ our Saviour, and whereby also we already inwardly taste of the unspeakable ioyes, whereby we shall be hereafter made full partakers in heaven; without it we can doe nothing, but by it wee are blessed of him, and by it we are saved, by it are all the fiery darts of hell and Satan quenched. The iust man shall live by Faith. The Daugther of the woman of Canaan was healed by the faith of her mother. *Elias* the Thisbite through faith was fed by the Ravens in his distresse and hunger, who by faith praied for rain, and obtained it: by faith was the oyle of the widdow of Sarepta increased, and her Childe raised from death to life.

The three children were delivered from the furnace by Faith, and *Daniel* out of the Lions den. By faith the sinfull woman obtained pardon. The Apostles by faith healed sundry diseases; What greater jewell then can there be had at

the hands of God than Faith? For, haue faith and all things; food ſent from heauen; defence from Lyons, ſafety from fire in the hot Oven, forgivenesse of ſins, reliefe in neceſſity, and whatſoeuer elſe concerneth either body or ſoule. And therefore, let it bee a principall requeſt unto his Maieſty, that he will vouchſafe that gift; without wavering aſke it, and God will give it thee abundantly. Pray I ſay, pray for it.

Without faith it is impoſſible to pleaſe God, neither can we have any acceſſe to Chriſt without it, who is the Mediator betweene God the Father and us. Pray inſtantly, and thou ſhalt obtaine abundantly.

The Prayer for increaſe of Faith.

O Almighty G O D, and Father of our Lord Jeſus Chriſt, by thy word we are taught, that to loue thee, feare thee, and ſerue thee, in true godli- neſſe and ſincerity of life, is the onely way and meane to continue thy love and favour towards vs, without which we cannot but periſh: and that beleeve and confidence in thy Son Jeſus Chriſt is the onely meane of our redemption and atonement with thee.

the only hold of our saluation, where-
of wee cannot bee sufficiently assu-
red, without the speciall gift of faith,
which is the Anchor whereunto the
Table of our saluation is fastned:
which being broken, the hope also of
our saluation cannot but decay, and
waite of nane effect. Touchsafe there-
fore (most mercifull God) to plant true
faith in my heart, and grant that it
may grow to such perfection, that I
may certainly know thee, and per-
fectly loue thee, duly feare thee, and va-
rainedly acknowledge Iesus Christ,
to be sent into this wretched world, to
saue vs miserable sinners, and for vs
by his bitter death, to purchase thy
honour and loue againe, which wee had
lost by the fall of our father Adam:
Oh Lord, grant mee to take such hold
of his death and passion. Resurrection
and ascension, that by his death I may
haue pardon, by his resurrection rise
to righteousnesse, and by his ascension
ascend with him to thy celestiall glory,
and finally attribute the cause and
meane of my saluation to proceede onely
of his passion. Increase this faith in
me (good Lord) daily more and more,
that it may grow (by the working
of thy holy Spirit) to full perfection,

accompanied with good works, and
 godly behaviour (without the which
 I confesse Faith cannot bee) that I
 may both in my life and conuersation
 fulfill thy diuine will in all things
 with-hold not from mee (good Lord)
 that Angular gift of thine, which is
 the stay of my happinesse, and the want
 thereof, a most certaine token of my
 perdition. It is the strength of the
 weake and feeble ones, the staffe and
 stay that guides the blinde, the onely
 way that leades vnto the vnspeakable
 joy of eternall blisse, the meanes to ob-
 taine, possesse, and enjoy the onely good
 which is, the knowledg of thy will
 the bond of mutuall peace, the foun-
 taine and comfort of a distressed
 minde, and the onely harbour of a sor-
 rowfull soule. No good thing wanteth
 to him on whom thou vouchsafest
 to bestow this gift: to him all things
 are light, in him remaineth no dark-
 nesse at all.

Vanish therefore (Sweet Lord) all
 mis-beliefe, all waivering and doubting
 out of my heart, and plant in stead
 thereof, vnfained faith. that applying
 the same to euery affliction both of
 body and minde, I may vanquish and
 overcome Satan, withstand the
 light

lights of the world, and suppress the corruptible motions of the flesh, overcome my bodily enemies, and enjoy at thy good pleasure health of body, soundness of minde, perfection of lims, and all things else requisite for mee. A most precious jewell, and unspeakable good thing is faith: for thou sayest, Who so beareth thy Word, and belceiveth in Iesus Christ whom thou hast sent, shall have everlasting life.

Then Lord (on the contrary) he that beleeueth not, is in great danger of everlasting death. Oh Lord, increase my faith, whereby I may beleeue in that thy Sonne, and take hold of all his promises, who sayd, That who so beleeueth in him, should want no manner of thing that is good Lord, I beleeve, helpe my unbelieve. Give mee faith but as a graine of mustard seed, and I shall be able to doe great things: yea, I shall be able to remove Satan out of his desired habitation; yea to expell him and his ministers out of my minde, and walke no longer according to the will of the flesh: but casting away the woorkes of darkenesse, enjoy the pure light of the Gospell, and persevere and abide therein, enjoying thy favour and love unto the end, without fainting

fainting in any tribulation or vexation of spirit; going forward in hope, in feare, in loue, and vnfained zeale towards thee, and obtaine at thy mercifull hands, whatsoeuer is necessary in this life, and after this life ended, enjoy thy celestiaall purchased Inheritance, which grant mee for thy Sonne Iesus Christ sake; Amen.

O Lord increase our Faith.

Another short Prayer for Faith.

I Humbly beseech thee (O mercifull GOD) for thy Son Iesus Christ sake, to powze into my heart, by the operation of thine holy Spirit, one sparke of true faith, whereby I may truely beleue in thy Sonne Iesus Christ, as our onely Mediatour and Advocate: through whose death and passion we are restored to the happinesse wherein we were in the beginning placed, which none can vnderstand, or perfectly beleue, but through the holy Ghost Increase therefore our faith that worketh by loue, that we may doe that which may bee acceptable to thee all the dayes of our liues, and enjoy at thy mercifull hands, whatsoeuer thou
seest

most necessary, both for our soules and
bodies, through Iesus Christ our only
Saviour and Redeemer, Amen.

O Lord increase our Faith.

A Prayer against the Divell, the world,
and the flesh, very necessary to be
often sayd.

*If thou these furious foes wilt flie,
Thou must crave ayd of God on hie:
Who by his Sonne hath put to flight;
Both sinne and death, to give us light.*

The Motive.

THE Divell, who is the Prince of
darkenesse, ruling in the World,
goeth about; seeking whom hee may
leade headlong into utter destruction;
by putting before our eyes the vale of
the vanities of this world, that we should
not see the light of the truth, but conti-
nue in darkenesse, in haughtinesse, and
pride, as bondslaves and captives to him;
whose children they are that continue in
voluntary blindnesse; whose end shall
be the fire everlasting, prepared for him
and his Angels.

E 5

Where-

Wherefore let us pray that he prevailē
not againſt us, and that the world over-
come us not, wherein reſteth nothing
but wickedneſſe and ſinne. The whole
world is full of unrighteouſnes and wic-
kedneſſe: which whoſo loveth, is an e-
nemy to God. Let us therefore live un-
to God, and not addiſt our mindes too
much unto worldly things; for the world
miniſteth nothing but what is enmity
unto our ſelves.

Furthermore, we muſt beware that we
yeeld not unto the evil deſires of the
fleſh, nor fulfill the luſt thereof; if they
that are in the fleſh, cannot pleaſe God,
but ſhall dye: that is, ſuch as yeeld them-
ſelves to follow the luſts thereof, ſhall
have the reward of the wicked in eternal
perdition. Pray therefore that ye enter
not into temptation, but that yee may
walke godly, as the ſervants of ſin. And
for as much as the Divell, the world, and
the fleſh, are the mighty enemies of our
ſalvation, let us watch diligently, that we
yeeld not unto their tentation, and pray
that G O D will ſtrengthen us for ever-
more, againſt them all and their Mini-
ſters.

The

The Prayer against the Divell, the
World, and the flesh:

O Christ, the Sonne of the
living God, in the time of
thy humility, when thou
walkedst here in the vyle of this
miserable world in the forme
of servant, in the substance of man-
kinde, thou hadst pꝛoofe of the sundry
grievous assaults and temptations,
wherewith Satan the monstrous ene-
my to mankind, cryed thee; thou being
altogether cleere from all corruption,
yea, without all desire of sinne, and yet
hardly assaulted by sundry meanes to
procure thee to yeelde to his alluringes,
wherby (sweet Iesus) thou hadst suffi-
cient triall & experience of his like as-
saults against our corruptible & weak-
flesh, who by reason of the fall and will-
full transgression of Adam, are most
easie to be overcome in all assaults, ha-
ving none other refuge or defence, but
onely to flye vnto thee, and to rest vnder
the shaddow of thy wings: which is so
sure a harbour, and strong a defence, as
who so faithfully taketh him vnto
the same, is safe from all the raging
temptations of Satan, the decelis of
the

the world, and the vnbridled motions of the flesh : all which are vnto our soules most monstrous, mortall, and most cruell enemies.

O Lord, let thy holy Spirit dwell in me : let it neuer depart from the inner part of my heart : but decking the house of my soule with the flowres of loue, faith, and vnfained zeale, may it please thy diuine Majesty to settle there, and frame thy selfe therein to abide, that thy presence may be so terrible vnto Satan, as approaching neere vnto mee, perceiuing thine holy Spirit to haue possession of mee, and hearing thy Name (O Lord) hee may flye away from mee, as hee did from thee on the pinnacle, and in all his temptations. O sweet Iesus, thou wast pure at time, without spot of sinne : I am unfull and full of corruption. Hee could not overcome or preuaile against thy sanctity : but I, full of impiety, and prone to fall, and therefore easie to be overcome. Strengthen mee therefore (O good Father) stand with mee, and fight for mee, that he take me not captiue, and make me a bond-slave to sinne ; keepe mee out of his clauwes, sweet Iesus : let the brightness of thy grace so shine in and about mee,

mee, that this darkenesse come not neere
 me to ouershaddow me: let thy fauour,
 O Chriſt, be a wall, a bulwarke, and
 ſtrong buckler for my defence. Lord,
 thou knoweſt that his force is ſo
 great, his will ſo ready, and his doings
 ſo wiſe, as if thou doe but plucke backe
 thy hand, hee ſtriketh and buffeteth
 mee: if thou turne thy face, hee win-
 neth me to his will, and if thou de-
 part utterly from mee, hee draweth mee
 head-long into moſt horrible deſtructi-
 on. Therefore (good Father) ſaue
 me, embrace me, and hold thy holy hand
 ouer me, conduct me and leade me in the
 miſt of the paths of truth, to celeftiall
 happineſſe: and let me not be drawne
 away to the left hand, or to the right,
 but keepe a middle and direct courſe,
 vntill I come to the place of celeftiall
 bliſſe, which neither Satan ſhall o-
 uercome mee, the world deceiue mee,
 nor the fleſh procure mee to ſin: but be in
 the light of thy moſt gracious preſence
 with the reſidue of thy Saints, ſing-
 ing eternall praifes vnto thee. But
 my time is not yet come, my journey
 is not yet at an end, my dayes though
 they be but a ſpan long, are not yet fi-
 niſhed: and vntill this body of mine
 ſhall paſſe to the graue, my poore ſoule
 muſt

muſt haue and abide continuall con-
 ſlicts with the Diuell, the King of
 this world, and with ſo many his mi-
 niſters as my tongue cannot number:
 and eſpecially with the world, who
 ſetteth befoze mee, in ſtead of diuine
 and heavenly contemplations, worldly
 vanities: in ſtead of ceſtiall and true
 comfort, worldly delights: in ſtead
 of heavenly hope, worldly and vna-
 ſtable promiſes, to bring (as much
 as in it lyeth) my godly enterpriſes to
 a wicked end: Yea, Lord, he labours
 by all meanes to draw mee into de-
 ſpaire, by loading my minde with too
 much doubt of the perſormance of thy
 moſt comfortable promiſes. But moſt
 louing God, though his power bee in
 thee great, thine is greater: though he
 be ſtrong, thou art ſtronger, though
 his inſtigations and prickings for-
 ward to wickedneſſe bee many, thy lea-
 ning and fatherly callings to grace are
 more.

O good Father, thou haſt promiſed
 thy helpe, and that moſt marueilous
 to our eyes. For thou haſt ſaid, thou
 wilt giue vs power to doe not onely as
 thou doſt but more and greater things,
 which is marvellous to the dulneſſe of
 our vnderſtanding, that we, who are
 no:

nothing but an heape of sinne, should do greater things than thy selfe. O im-
maculate Lambe, who art onely good,
onely pure, onely holynesse, and onely
grace and power it selfe, make this
perfectly knowne vnto mee; make mee
faithfull; and then I know I shall
rightly vnderstand it. Lord, is it not,
that if wee that are unfull and full of
frailty, giue Satan the repulse, de-
spise the world, and withstand the euill
motions of the flesh, doe we not that
which thou didst not, in respect that
thou being pure without sinne, or will
to sinne, wert not overcome, and wee,
whose strength is weakenesse, whose
holynesse is meere corruption, y^e ne to
yeeld, if we resist him, is not our victo-
ry greater than thine? O good Father,
giue vs thy strength, thine helpe, and
the light of thy grace to obtaine the vi-
ctory, and to auoyd his tyranny. Save
vs from the detestable cruelty of his
ministers: for great are the conflicts
which daily arise in our consciences
between thy grace and Satan, between
thy Spirit and our flesh, betweene thy
diuine Will, and the wicked world. O
what a heauy burden is it, to beare
the innumerable temptations, which
the Diuell, the world, and the flesh doe
offer

offer vs, and eſpecially to thoſe that take not hold by the anchor of patience, and who ſettle not themſelues within the harbour of thy feare, but giue the raines of their vngodly deſires ſcope to run whither the force of euery vniuerſall motion of the wicked fiend, the vaine world, and the corrupt fleſh ſhall moue or diſturb them.

O moſt wiſe God, guide the reins and the bridle of my deſire, that I run not head-long into any vngodly action: but being led by the hand of Faith, vnder the conduct of patience, may overcome that capitall and arch-enemy of mine, that hee being once vanquiſhed, his miniſters may quake and be diſcomfited, their crafty willneſſe ſwore of none effect, and my hope in thee, my loue towarde thee, and my feare of thee daily encrease: that the world with the deſires thereof may dye in mee, and I to them: that the vaine diſſembling ſhewes thereof draw mee not out of the way of truth. Strengthen mee in my conflicts, and temper them ſo with patience, that they may rather be medicines than maladies to my poore ſoule; that being exerciſed therewith, I neuer thinke my ſelfe ſecure, but alwayes ſubject to triall, conſidering

Considering that without exercise we remaine vnskillfull, and without an enemy, we prepare not weapons, neither is victoꝝ gotten without battell, noꝝ reward without victoꝝ: but though we overcome, the victoꝝ is not ours but thine; who fightest and overcomest for vs, and yet such is thy loue, that thou giuest vs the reward and crowne of victoꝝ.

Make me strong, good Father, fortifie the Castle of my soule with spirituall weapons, as with faith, loue, hope, peace, long-suffering, gentlenes, humblenesse, meekenesse, strength, patience, and such like, that I may continually withstand the proud attempts of these my spirituall enemies through thee, and by thee sweet Iesus mine only Saviour and Redeemer, being of my selfe wicked, wretched, and weake, and alwayes prone to that which is contrary to thy will. Strengthen mee (O Lord) and leaue me not in darkenesse, but send mee light from the Throne of grace, in the name of thy Sonne our only Saviour and Redeemer, Iesus Christ, Amen.

O Lord confirme my faith: Strengthen my weaknesse, and wash me from my sin; Amen.

A ſhort Prayer againſt the Devill, the
World, and the Fleſh.

I Woe wretched ſinner (Oh merciful
father,) humbly beſeech thee
to ſend mee from thy holy Heauens,
ſtrength to withſtand the assaults of
the wicked enemy, Satan, who goeth
about like a roaring Lion, ſeeking
by many meanes to deuoure me. Lord,
giue mee likewiſe grace to reſiſt the
raging and unſatiabie luſts and deſires
of the corrupt fleſh, and the vanities of
the world: that being through thy helpe
acquitted from the force of thoſe my
moſtall enemies, I may ſerue thee in
holinneſſe and righteouſneſſe all the
dayes of my life, with an earneſt and
true zeale, Amen.

A Prayer for the helpe and aſſiſtance of
God in al our doings, and that wee
doe nothing but in his feare
and due obciencie.

Do nothing, but ſee firſt thou craue
Aid from the Lord good end to haue
So ſhalt thou haue ſucceſſe alwayes,
As thou wilt wiſh, and happy dayes,

The Motive

David considering the frailty of mans nature, and his insufficiency of himselfe to do any thing aright, willeth us to commit our wayes unto the Lord, and to put our trust in him, assuring us that in so doing, God will bring our matters to good effect, & blesse all our godly endeavours with good issue. Our Fore fathers trusted in GOD, and were not confounded; they continued in his feare and were not forsaken; they called upon him, & were not despised. *Simeon* feared the Lord in all his doings, and the holy Ghost came upon him, and revealed unto him, that he should not dye before hee had seen the Messias, even Christ our Saviour. *Cornelius* with his whole household feared the Lord, & an Angel came to tell him that his prayers, & almes were come before the Lord; yea, the mercy of the Lord is from generation to generation upon them that feare him, & walke in his wayes. he taketh great delight in the people that stand in awe of him; *Judith* feared the Lord, and none had the power so much as to raise up an evill report of her. All things goe well with them that feare the LORD; and whose craveth faith-

faithfully the aſſiſtance of the Lord, ſhall (doubtleſſe) never doe amiſſe. For hee revealeth his ſecrets unto them which feare him, and maketh them to underſtand his covenant. Wherefore truſting neither to our owne wiſedome, our owne wealth, nor helpe of man, let us ſeeke the aſſiſtance of the LORD, and that faithfully, and he wil rightly direct us. His eye is alwaies upon him that feareth him, and truſteth in his helpe. Wherefore let us alwaies measure our doings by the rule of his Word; before we enter into any action, let us examine whether the Word of God allow it; if ſo, in all obedience let us proceed therein; but if we have no warrant from Gods Word for the ſame, let us avoyd it, yea, although it beare never ſo great a ſhew of being good in our owne eie And becauſe naturall reaſon ofteneſt deceiveth, and the holy Ghoſt directeth aright, let us pray unto GOD, that we doe all things in his feare and obedience, and lay away all policies that are not allowed us by the Word.

The Prayer for Gods aſſiſtance.

O God of moſt excellent wiſedome,
 unſpeakable mercy, tender love
 to

to wards vs, and marvellous fore-
knowledge of all things, who hast
commanded vs at all times, to direct
our doings by the rule of thy Lawes :
forasmuch as of mine owne proper rea-
son and knowledge, I can doe nothing
aright, but that mine owne wisdom
often deceiveth me : I humbly beseech
thee to direct all my counsels, studies,
labours, deuices and determinations,
so as they may bee alwayes measured
and guided by thy Almighty wisdom.
That I take nothing in hand disa-
greeable to thy Will, but may alwayes
faithfully crane, and fauourably obtain
thine assistance, helpe and furtherance
in all my endeavors; that whatsoeuer
I doe, it may bee to the glory of thy
name, to the health and benefit of my
soule, and profit of my neighbours.
Grant, I beseech thee, that I may bee
alwayes guided by thy holy Spirit,
that I at no time rashly or vnadvised-
ly, lewdly or loosely attempt or determine
any thing but in thine especiall feare :
Duly considering, that thou art the au-
thour of all good things, and bringest
prosperously to passe all good actions,
attempts and purposes, considering
that whatsover is done in secret, or in
intent

intent to hide it from thy knowledge, although for a time it hath some sweet taste, namely, delightful fauours, or likelihood of happie successe, yet is the end thereof bitter, and most perillous, in so much as it bringeth shame and confusion to the vnadvised enterprizes of the same. Thou sayest that a Sparrow cannot light vpon the ground without thy permission and prouidence, which is a creature of small value in respect of man, whom thou hast made to thine owne Image and likenesse, and whom thou accountest of more value than many Sparrowes. For thy merre mercies sake therefore extend so thy fauourable care vnto me thy fraile creature, that all my intents may haue their beginning by the working of thy holy Spirit, & mine actions end in the same, and not according to the motions of mine owne foolish desires, which often deceiue me. Thou like a most louing Father, wilt best vs to take counsell at thee in all our attempts, concerning either body or soule, before we proceed too farre in them: and therefore I come at this time vnto thee (O Lord) beseeching thee in the name of thy Sonne Iesus Christ,

Christ, that thou wilt blesse mee with
 thine heavenly inspiration, that my
 minde imagine nothing, nor I execute
 any thing, but what is according to
 the Law of righteousness. And to
 that end, O Lord, blesse the workes of
 mine hands, the sight of mine eyes,
 my tongue and lips with decent speech,
 and my feete, that they keepeth the way
 of righteousness: and place within the
 secret corner of my heart, such due re=
 gard what I goe about or determine,
 as before I proceede too farre in the
 action, or in request of any good and
 lucky successe therein, I may under=
 stand by the secret working of thine
 holy Spirit, that the thing which I
 intend, is agreeable to thy will. And
 grant that I neuer absolutely craue
 thy furtherance in accomplishing any
 desire, untill by the same Spirit, I be
 truly resolved, that the same is law=
 full, consonant and agreeable to thy
 diuine will; faithfully referring all
 my actions, studies, labours, desires,
 enterprizes, yea, my soule and body, my
 goods, and all things else, vnto thy
 direction, and protection, by earnest
 and faithfull prayer: wherein whe=
 ther I be heard, or not heard, whether
 presently, or tarry long, let mee not
 grieve

glue ouer, feeling in my selfe by thy
 grace, and being assured by thy Word,
 that it please thee; but let mee con-
 stantly waite thy good pleasure. And
 though I come not as I wish, let mee
 not by and by fall from my good begin-
 ning, but perseuere in continuall pray-
 ers for thine assistance, and fatherly
 helpe vnto the end. For thou hast pro-
 mised, neuer to deceiue our godly de-
 sires, nor to send them away frustrate:
 Oh therefore (deare Father) vouch-
 safe mercifully to heare mee now, and
 in the time conuenient, grant what is
 most necessary for mee in all things.
 For loe (O Lord) I here approach to
 thee, in the name of Iesus Christ thy
 Sonne, with vnfained desire and hope
 of thy helpe, that when any plague or
 affliction, misery or vexation outward
 or inward, shall come vpon mee, when
 the want of any necessary thing op-
 presseth mee, or of accomplishing any
 lawfull suite moueth me, I flying vnto
 thee (as the fontaine from whence
 floweth all true helpe, all perfect assi-
 stance, all good successe and prosperous
 euents of all good endeauours) may not
 by any other meanes seeke either to a-
 uoyde the one, or to obtaine the other
 thing, but by thy fatherly directions
 and

and spirituall motions, whereby I may
obtaine all things according vnto my
necessities, for thy Sonne our Lord
Iesus Christs sake, Amen.

O Lord increase our faith.

Another short Prayer for Gods
direction.

O Lord, I doe consider and ac-
knowledge mine owne blindness
and ignorance, and the wilfull obsti-
nacy of our corrupt nature, which
seeketh rather the fulfilling of the fan-
tasticall deuices of mine owne braine,
than thy diuine Will, and to vse hu-
mane ayde, than to craue thy helpe.
Wherfore vouchsafe I humbly beseech
thee, to establishe godly feare in my heart,
and vnfained obedience to thy holy or-
dinances: and that in all my enterpri-
zes, which in thy name I take in hand,
thou wilt vouchsafe to direct mee ac-
cording to thy Will, and to giue mee
prosperous successe, drawing me by thy
thy Spirit, from all euill desires, for
Iesus Christs sake, Amen.

A necessary prayer for a sorrowfull sinner, afflicted in conscience by reason of his sinne.

*If thou with sinne afflicted be,
Oh, then saith Christ, come thou to me.
I am the way, walke thou therein,
Embrace the truth, abandon sinne.*

The Motive.

LEt us acknowledge our selves to be wretched sinners, and with feare fall downe before the Mercie-seate of our good God, condemning our selves to be most unrighteous, and iustly deserving confusion. And then (as Saint Iohn saith) we shall finde God most mercifull unto vs, who is most faithfull and iust to forgive our sinnes, and cleanse us from unrighteousnesse, if faithfully wee turne unto him. For he desireth not the death of a sinner, but that he turne from his wickednesse and live, and therefore by *Ezekiel* hee saith; turne you, turne from your wicked way; for why saith hee, will ye dye in your sins? And againe by *Isaiah* he saith, Rent your hearts and not your garments, and turne to the Lord your God, because he is gentle

cle and mercifull, and of much mercy,
 and such a one as is sorry for our af-
 fliction. Oh then be not dismaied, that
 thou hast grievously offended him by
 thy sinne and iniquity; enter into con-
 demnation of thine owne wickednesse,
 and accuse thy selfe guiltie of Gods
 judgement, and in a contrite and broken
 heart turne unto God. For although
 thou hast sinned, thou hast an Advo-
 cate with the Father, even Iesus Christ
 who is righteous and mercifull, and
 obtaineth pardon for all thy sinnes. He
 suffered for all sinners, and by his death
 all faithfull beleevers and penitent sin-
 ners (how great soever their sinnes be)
 are forgiven and pardoned. Where-
 fore, who so thou bee that art afflicted
 in conscience, by reason that thou hast
 beene a notorious offender, remember
 the sweet mercies of God in his Christ,
 and call to minde *Mary Magdalen*, whose
 wickednesse was great, upon repentance
 she received pardon; as also the Thiefe
 and the Publicane, and many other. Re-
 member the comfortable saying of
 Christ, who saith; Come unto me all yee
 that are laden, and I will refresh you. He
 calleth us not to refuse us, but to com-
 fort us. Wherefore I say dispaire not; but
 in hearty Prayer, and by unfained Res

penitance turne to the Lord, and he will receive thee, and cloath thee with grace, by the example of the lost childe; the most righteous cannot excuse himselfe before God; and therefore it becometh us all to lay aside all flattering of our selves (as presuming of our abilitie to justifie our selves) and openly to acknowledge, that, in respect of our deserts, death and damnation is a just reward for us. But Christ hath payd the ransome for our sinnes; and therefore may wee in faith, freely approach unto his father in his name. And then although in our selves we be full of sinne, through him and by his merits wee shall be reputed righteous; though our sinnes were as red as Scarlet, hee will make them as white as Snow.

The Prayer for pardon of our sins

O Almighty God, Father of mercy, who art more ready to give, than wee to aske, more apt to pardon, than wee to repent: more willing to receive the contrite in heart into thy favour and mercy, than they to offer themselves by unfained repentance: Doe, I come here prostrate in heart before the Throne of thine infinite mercy and

and loving kindeste, as one altogether
ashamed to looke vpon the detestable,
vile, and abhominable offences, which
I haue done against thee. Which are
so burthensome vnto my poore soule,
that my poore diseased conscience be-
gins to sinke vnder it: and I am alto-
gether destitute of any meanes to sup-
port the same, or to ease me thereof, but
onely thy death and bitter passion. O
Jesus, who camest into the world to
call, not the righteous, but sinners to
repentance. O Lord, I am a sinner, a
griuous sinner, and doe bewaile my
hainous offences, and am most sorry
for my sinnes, which are so vile, and
the burthen of them so intollerable,
that when I turne mine eyes but to
the beholding of them a farre off (ma-
king but lightreckoning of them) I
am by and by stricken with so great
dread, that I am driuen to most hea-
uy sighs and griuous groanes, think-
ing my life an enemy to mee, wishing
the beginning of my dayes had beene
the day of my departure out of this
miserable world. But, most sweete
Lord, when I note them perfectly in
my mind, and take (as it were) a strict
account what the deedes of my youth
haue beene (being indeede most lewd,

most euill, most vile and sinfull) What
terror doe I suffer in mind; what ang-
uish, what dolour doe then open it selfe
to swallow mee vp, what griping
griefes do torment my conscience? in
so much as I am at the pits brinke of
despaire, wauering in minde to and
fro, seeking rest, but lo (Lord) vnquiet-
nesse of minde oppresseth mee so sore,
that considering with my selfe what
I am, much vexed. But when I look
into the time to come, the time where-
in all mine offences and faults shall be
manifested, and layd to my charge, and
that death is the iust reward for my
so manifold iniquities; Oh then wha-
ther shall I flye thinke I? whither
shall I conuey my selfe? who shall saue
mee from thy iust iudgements? Oh
Lord, I am euen at my wits end, wi-
thing for death, and end of my dayes;
and yet then the feare of the torments
of hell fire so strineth in mee to the con-
trary, that I quake at the remem-
brance thereof. And when I couet to
liue longer, and see more dayes, and doe
therewithall consider, that my life hath
beene (euen from my birth) giuen and
inclined so greedily to sin, and that it
is the cause of my present misery, I
then loath and abhorre my longer con-
sinu

tinnuance here; fearing lest the aptnesse
 of my corrupt flesh (by the daily rebel-
 lion thereof against the Spirit) should
 heape greater plagues vpon my poore
 soule. what shall I doe, Lords, feare
 and despaire thus oppressing mee on all
 sides? All hope and comfort hath left
 me, only griefe and sorrow remaineth:
 knowing not to whom to flye for succo-
 ur, or to whom to make my moane. If
 I seeke to man, I know his strength,
 policy, wisdom and comfort, to be
 vaine: his nature inclined to weak-
 nesse and wickednesse, as mine: and in
 helpe to be no helpe. And seeking any
 worldly meane for pardon and remis-
 sion of my sinne, I acknowledge it al-
 together transitory, suspicious, and to
 no purpose: vntlesse it be to renew and
 increase my griefe, for leaning and gi-
 uing ouer the true and onely meane of
 my deliuey, seeking to a counterfeit
 shew of apde, I aggrauate my sins so
 much the more. Therefore, Oh my
 good G O D, forbid that euer I
 should seeke for pardon, but onely of
 thy selfe, whom most grievously I
 haue offended. To thee, to thee, I fall
 prostrate, euen in heart, sweet Iesus,
 the only Physician of all sicke soules:
 in whose power consisteth the alone

forgiveness of sinnes, bee they neuer so
 many, or so great. I come, I come,
 though altogether ashamed, vnto thee
 my Saviour Iesus Christ, who hast
 promised to be a Mediatour for the pe-
 nitent, vnto God thy Father. Sweete
 Iesus, let me taste of thy goodnesse, in
 obtaining pardon for my grievous
 sinns. It is thy property to call home
 such as wander and goe astray, and to
 traine them by in new wayes: be their
 sinns as red as Scarlet, thou hast sayd
 thou wilt make them as white as
 snow, and were they as purple, thou
 canst make them as white as snow.
 Oh most sweete promise, Oh comfort-
 able saying. Oh voyce of heavenly
 consolation, whereby I am comforted,
 whereby I am renewed: yea, now is my
 conscience lightened: yea, now I haue
 found the true and onely Physician of
 my long diseased poore soule, euen
 thy selfe (sweete Iesus) who hast cal-
 led me. I come, I come: Lord stretch
 forth thy hand and receiue mee: giue
 me perfect hand fast of this most com-
 fortable saying of thine, let mee enjoy
 the true working of this most singu-
 lar medicine, thy death and bitter passi-
 on, who sufferedst for our sinnes, and
 camest to take away the punishment
 due

One for our transgression, and to call
vs to repentance, without the which,
there is no hope of remission for our
sinnes. Thy mercy is infinite, thy loue
vnssearchable, and wisdoms incom-
prehensible, whereby thou callest vs,
whereby thou louest vs, and whereby
thou guidest vs. And euen of meere
loue which thou hast to the saluation of
my poore soule (which thou wouldest
should rather conuert than perish)
thou hast stirred vp in my heart a loat-
hing of my sin, wherein I haue wal-
ked, and which I haue embraced euen
with greedinesse. Oh that I were as
ready to come, as thou to call: so wil-
ling to leaue and giue ouer the fulfil-
ling of vnlawfull desires, as thou art
to saue mee. Then should sinne no more
dwell in me, nor I in it: but should en-
joy thy continuall fauour, and rest vn-
der the wings of thy mercy for euer-
more: O Lord, I humbly beseech thee,
that as it hath pleased thee to stirre mee
vp at this time to repentance, and hast
called me from the wilderness of wic-
kednes, from deepe despaire: so to place
mee in the pleasant fields of sincerity,
truth and godlinesse. As thou hast
pluckt me out of the clauwes of Satan,
so vouchsafe to hold me vnder the shade

down of thy wings, and embrace me
 with the armes of mercy, that I runne
 no longer after the vanities of this
 world, nor yeld vnto the vngodly mo-
 tions of the flesh, that my mind being
 free from all ſinfull cogitations, I may
 keepe my ſoule an vndefiled member
 of thy Church vnto my liues end, in
 faith, in loue, in feare, in humbleneſſe
 of heart, in prayer, in the true ſeruiſe of
 thee, and in all dutifull obedience vnto
 thy diuine will for euermore. And
 although, till thine appointed time,
 this miſerable vale muſt bee my con-
 ſtaining City, and that I muſt be diſ-
 ſen to vſe this world according to the
 neceſſity of worldly cauſes, as thy
 prouidence hath aſſigned euery man
 to exerciſe his vocation: yet grant
 that my minde may be continually con-
 uerſant in heavenly things, and that
 though my body wander in earth, my
 ſoule and ſpirit may haue their perfect
 being and abiding, by vnfained faith,
 in heauen, where thou ſitteſt and raigneſt
 for euer: That ſo after this mor-
 tall and corruptible liſe ended, I may
 injoy heauen indeed, among the reſidue
 of thy Saints, and with them ſing
 laud and praiſe vnto thee, world without
 end, Amen.

○ Lord increase our faith.

Another very necessary and godly Prayer to be sayd at all times, of every Christian man feeling in himselfe the burthen of sinne, and any kinde of worldly affliction, as sicknesse, enemies, want, or other adversity.

Oh gracious God, Oh Father of mercie and wonderfull louing kindnesse (who art the stay of my life, the light of mine eyes, the health of my body, and strength of my limbs) according to thy wonted loue, and fatherly affection, vouchsafe to looke vpon me, whose life is fraile, and whose estate is most miserable. O Lord, there is no righteousness remaining in mee, but I am within festered with the corruption of sinne, and without, most shamefully polluted with all iniquity. Now O Lord, inasmuch as I confesse, that there is no part of my body free from abomination (miserable wretch that I am) my conscience accuseth mee, that I haue passed my most sinnefull dayes in the senselesse running forward to all fleshly desires, and that I haue
Will:

Willfully (like a most disobedient and
Stiffe-necked wretch) cast the most sa-
cred, sweete and comfortable treasure
of thine heavenly counsell behinde my
backe.

Yea, Lord, I cannot but confesse
against my selfe, that I haue Deserued
thy iust iudgement, the rodde of sharpe
correction, so that (if thou Deale ac-
cording to my deserts) thy Justice
must needs condemne mee, and thy
chastisements I cannot beare, but
shall bee utterly destroyed, and quite
and cleane rooted out of the land of the
living. This, Oh Lord, is my reward,
if thou Deale with mee as I haue de-
serued: yet, O mercifull God, one
thing is my comfort, namely, that al-
though thy Justice bee sharpe, and too
heauy and intolerable for flesh and
blood to beare, thy mercies are great
and manifold, and thy fauour great
and infinite: And therefore of more
mercy thou hast sayd, that thou de-
lightest not in the death of a sinner,
but desirest rather that hee conuert and
liue. Whereby sweete Lord, I see that
thou art ready to pardon me: and there-
fore after my long going astray, to thee
the fountaine of my saluatiō, in all
humbleness I heere prostrat my selfe

In ardent zeale and desire to bee refresh-
 ed with the sweetenesse of thy most
 comfortable promises againe, who cal-
 lest mee most louingly, saying : Come
 unto mee thou that art laden, and I
 will refresh thee. Heereby sweet Lord,
 my silly soule is moued to thirst af-
 ter thy sauing health, and to bee re-
 freshed with that liuing fountaine,
 which giueth all those which are in
 aduersity and affliction of spirit, most
 sweet consolation and comfort againe.
 Whersfoze heare me, heare me (O gra-
 cious God) and satisfie mee according
 vnto thy wonted goodnesse, and as
 thou art mercifull, euen so for Iesus
 Christ thy deere Sonnes sake, Deale fa-
 vourably with mee. For Lord, thou
 knowest that I am but flesh, wherein
 abideth corruption; frailty and prone-
 nes to do those things which thy Spi-
 rit abhorreth, and that as long as this
 body must wander here in this vale of
 vaine desires, the spirit (which des-
 reth contrary to the flesh) must needes
 bee hindred and letted from the perfor-
 ming of those good things which
 please thee; and the flesh and the will
 thereof ouer-rule so farre, that naturall
 blindness draiweth the outward man
 to many noysome & vngodly attempts,
 and

and cauſeth it to grouell in the puddle
of ignorance, when yet thy Spirit re-
ſiſteth as a moſt comfortable guide to
wiſedome and knowledge; whereby
ariſeth a continuall conflict betweene
the fleſh and the ſpirit: the fleſh ha-
uing many and ſundry procurements,
as the world and Satan to pricke it
forward to worke iniquity, miniſtring
many impediments to the ſpirit, to
ſtoppe the ſame from working that
which tendeth to the ſaluation of my
poore ſoule: in ſo much as heere in this
world is no true reſt, no true comfort,
but daily aſſaults of mortall and moſt
cruell enemies. But ſweet Lord, con-
ſider that I am but duſt, in reſpect
whereof I am ready to doe euill, and
ſlow to doe good: And for Ieſus
Chriſt thy deare Sonnes ſake, vouch-
ſafe to deliuer mee from all the ſnares
and temptations of Satan, couer mee
with the ſhadow of thy wings, and let
thine holy arme bee my protection to
defend and ſaue mee harmeleſſe from
ſinne and from the puniſhment due
for my former euill and corrupt
life. Let the light of thine holy Spi-
rit reueale vnto mee the way of Truth
and celeftiall happineſſe, that the
ſame from henceforth may bee my
ſhield

Shield and buckler, whereby I may withstand and faithfully resist the furious assaults of Satan and his wicked ministers: and that no manner of euill approach nere vnto mee, as I haue deserued. O Lord, strengthen me and increase my faith: haue regard vnto me, that as I haue offended thee and deserue many and great punishments for the same, so I may now taste of thy pardon in Christ thy beloued Sonne: and that thou for his sake wilt mercifully remoue all plagues and afflictions so farre from mee, as may stand with thy glory, and my comfort, and vnfained reformation. And although I haue worthily deserued many euils, as enemies in Justice to rise vp against me, and the wicked to deuise and intend matter to bring mee into discredit with the godly, and vnto the ouerthrowing mee, let thy tabernacle yet (O Lord) be open to receiue mee, wherein I may bee defended against their cruelty. And although I haue lustily deserued to bee depriued of all my friends: to liue destitute of helpe in my greatest neede, to bee afflicted with the want of necessary things, and to bee throwne downe to the depth of all distresse, to bee overwhelmed with
such

such calamity, that all the world might
 justly forsake mee, and in most despight-
 full, disdainfull and approbrious man-
 ner, shake their heads at mee, reuile
 mee, and say, Fie on thee, fie on thee,
 and that in all the afflictions of mine,
 thou justly withhold thy helping
 hand, and leaue mee comfortlesse in a
 most desperate estate: I haue (yet) no-
 thing to say against thee, but humbly
 to flye vnto thee, praying thee not to
 Deale so with mee: but where thou see-
 est my finnes to be great, looke vpon
 that immaculate Lambe thy deare
 Sonne, and call to minde the pro-
 mise that in him thou hast made: that
 were my finnes as red as Scarlet,
 through him they should be reputed
 as white as Snow. Lord, Deale not in
 rigour with mee; let thy mercy, and not
 thy iustice pearce the Clouds, and giue
 me comfort: and refresh mee a most
 wretched sinner, with the sweete Dew
 of thy holy Spirit, which is the vn-
 speakable comfort of thy children, and
 which beareth witness in their hearts
 that thou hast forgiven their finnes
 in Christ, and chosen them to salua-
 tion, hauing for his sake promised,
 that thou wilt be our Father, and
 wee shall be thy Children. And as a
 most

most louing Father, vouchsafe vnto
vs those things which thy heavenly
wisedome shall thinke most meete and
conuenient, whether it be vnto mee in
this transitory life, health or sicknesse,
riches or pouerty, or whatsoeuer else
may make most for my saluation : and
let mee not lacke such things as are
necessary for the maintenance of this
life, and whereby I may be able to pay
to every man that which I owe : vnto
them, and that I defraud no man, but
bee rather helpfull to all, so farre as
may. And for asmuch (O Lord) as
nothing can bee prosperous vnto mee
without thy blessing, poyse downe
the dew of thy fauour, and feede mee
in such sort, that being replenished, I
may bee thankfull to thee, and helpfull
to them that want. And for that thou
hast commanded vs to pray for things
necessary, Lord, direct mee, and direct
my prayers, because flesh and bloud
(fraught with corruption) cannot
rightly discern what is wanting, but
conets those things that are contra-
ry to thy good pleasure, I most humbly
(for Iesus Christs sake) beseech
thine omnipotency to deale with mee
in things of this life, as shall seme
most to thy glory, that I may at thy
hands

hands enjoy all things neceſſary in this life, to the finiſhing of a godly, peaceable and comfortable courſe heere to thy glozy, and my ſoules health: that after the ſame ended, I may, with all the reſt of the myſticall Body of thy Son Ieſus Chriſt, for his merits, enjoy after this life eternall ſalvation.

O Lord increaſe my faith, forgive my ſinnes paſt, and from henceforth direct me in holineſſe and righteousneſſe all the reſt of my life, Amen.

A ſhort Prayer for him that is afflicted in conſcience for his ſins.

O God (whoſe propertie is euer to haue mercy: yea, whoſe mercy is infinite and loue incomprehenſible, and who hath no delight in the death of a ſinner) looke favourably vpon mee, who haue ſo deeply offended thine heavenly Maieſty, that I confeſſe nothing but condemnation due vnto mee for my manifold iniquities. My conſcience accuſeth mee, and mine heart bewrayes my diſobediencce, being but a caſt-away, vnleſſe it may pleaſe thee for Ieſus Chriſts ſake to turne away the plagues which I haue juſtly deſerued

Forūd for the same. Lord, cease to bee angry, and according to thy Mercy, not in justice deale with mee. And although I haue hitherto followed (euen with greedinesse) that which I should not: yet for thy Sonne Christs sake, giue me now grace to follow and embrace that which thou commandest, in thy Sonne Iesus Christ, vnto my liues end, Amen.

A prayer for a competent and necessary living.

*The God above vouchsafeth store,
To him in Faith that prayeth therefore;
But for his gifts who thank lesse run
Their wealth shall waste as snow in Sun.*

The Motiue.

ALthough thy store increafe, and so greatly multiply, that thou be faine to inlarge thy Roomes to bestow thy fruits; yet thinke thee not discharged of this most necessary exercise of Prayer, but so much the more bound thereunto, for it is not the increafe of fruits, the labour of the hands, or store of wealth, that maintaineth the life, and feedeth thee, unlessse it bee seasoned with the word

Word of God, who preſerveth all that faithfully truſt in him.

Thou canſt not live with bread onely (that is, with things neceſſary for the body) but by the word of almighty God, the foode of the ſoule. And yet we are not onely liſenſed and permitted, but moſt lovingly called to come unto our heavenly Father, for whatſoever wee want, *Jacob* prayed for food and apparell, and obtained it with abundance. God ſeeth before we aſke, what wee want: yet to ſhew our dutifull obedience, and to acknowledge our helpe to come from him, we muſt proſtrate our hearts before him in faith: aſking, and he will give, knocking, and he will open: ſeeking, and we ſhall ſurely finde what is neceſſary for us. We ſee, that God of his meere mercy feedeth the fatherleſſe, vouchſafing unto them, all good things to the ſuſtaining of life. Wherefore whatſoever thou be, whether thou be rich or poore, pray faithfully, uſe the gift of God thankfully and reverently, and thinke not that thy friends can helpe thee, or labour availe thee, without the bleſſing of God: whereby, enjoying foode and apparell, be therewith content, and in any caſe deſpaire not in poverty; for the providence of God is great, to give food
and

and things necessary to such a trust in him. And it is not dainty fare that feedeth so much, as the trust in God can relieve with a small and simple diet; as doth appeare in the first of *Daniel*, by them that were so well replenished, with pulle and water; and contrarily, many times we see the rich, for all their superfluity sent empty away.

There was never any forsaken that trusted in God, were their store never so small; nor any, were their abundance never so great, that prospered unto the end; without the mercy of God. And therefore be we poore, or rich, we must depend upon God, that giveth and taketh away.

The prayer for a competent
living.

O Almighty God, and loving Father, who of nothing hast created all things living: thy providence is so great over them all, that thou sufferest not the most vile or simplest of them to perill for want of food, and things requisite for them: but, seeking the same at thy hands, thou givest it them in due season, even to the Ravens and all things living: and by thine unsearch-

ſearchable Wiſedome haſt appointed
to euery liuing Creature an abiding
according to his kinde. But ſuch was
thine vnſpeakable care of man, that
thou haſt created him to thine owne
Image, and made him as a King and
gouernour ouer all the reſt of thy crea-
tures, which thou haſt ſet and appoin-
ted vnder him: which are ſo farre infe-
rior vnto him, as where thou haſt
planted in him reaſon, Wiſedome and
gouernment, in them brutiſhneſſe, be-
ing altogether vnreaſonable: and where
they liue and haue their being vpon
the tops of cold mountaines, in de-
ſarts, vpon hills on high, and vallies
beſow, and in ſandy other vncouth
and vnknoſwne places, where tempeſt
and heat, hardneſſe and cold, and other
continuall dangers oppreſſe them:
thou haſt giuen and prouided for man,
houſes, caſtles and towneſ, to preſerue
him from the force of winds, tempeſts
and ſtozmes, and from the assaults
of wilde beaſts of the field (in the
night and darkeneſſe) quietly to reſt.
And, although bozne naked, thou gi-
ueſt him raiment, to couer and to cloath
him, hearbes to his uſe, and oyle to
make him a cheerefull and glad heart,
and ioyfull countenance, Beſides all
thiſ

this, of thy meere goodnesse, thou hast
giuen him the beasts of the field, the
fowles of the ayre, and fishes of the
Sea, to bee his food and sustenance.
Yea (Lord) such is thy fauour toward
man, that all the rest of thy creatures
thou hast ordained for his vse and ser-
uice. Oh sweet Lord, such is thy
loue towards man, that thou hast
most miraculously prouided for him :
and yet not for all alike. For it hath
pleased thee to make some rich, and
some poore, some thou exaltest, some
thou keepest low, some to liue at ease,
some by labour : and yet none liueth
without thy prouidence. And I a-
mong the rest of thy poorest creatures,
doe acknowledge my selfe greatly
bound vnto thee, for helping mee hi-
therunto. And as thy silly creature, and
worke of thy hands, I humbly pro-
strate my selfe in heart, beseeching thee
fauourably to looke downe vpon my
necessity, and grant mee whatsoeuer
thou seest necessary for mee, euen a com-
petent and necessary portion heere : not
ouermuch, lest I waxe proud and dis-
taine mine inferiours : and if it be thy
will, vouchsafe vnto mee not ouer lit-
tle, lest vrgent necessity drine mee to
ouermuch care, and ouermuch care
carry

carry mee to vnlawfull meanes, and so
 I runne headlong into thy displeasure,
 But fill my basket, and blesse my store,
 O Lord, that I may enjoy at thy
 mercifull hands sufficiency for my re-
 lief, and for reliefe of such as thou hast
 committed to my gouernment. And
 forasmuch good Lord, as all my indus-
 try, carkes, care, and trauell, cannot a-
 ny way further, relieue, or satisfie me
 in my necessity vnlesse thou vouchsafe
 thereunto good successe: for thy mercies
 sake, blesse mee in all my affaires:
 blesse my fruits in the field, my catell,
 and all other things belonging either
 to my selfe, or any other of thy seruants,
 that by the fruits thereof, I and they
 may bee relieved.

Blesse the workes of our hands, that
 they may prosper: blesse my senses
 that they waxe not dull, but bee al-
 wayes capable of such things as be
 long vnto my vocation, that I may
 effectually execute the same, both accord-
 ding to thy lawes and truth of things
 which I take in hand, that I deceive
 not (neither by mine ignorance, or
 negligence) those that put mee in trust
 but by truth in my calling, I may
 bee able to liue and wade through the
 hardnesse of this world, and bee rather
 helped

helpfull to the poore, than burthen-
some to the rich. Oh Lord, bring it
thus to passe: for without thy blessing
and fatherly furtherance, I cannot
sufficiently execute, neither can that
prosper, whereupon the whole estate
of my living or maintenance dependeth.
Wherefore (good Lord) guide my hands,
and blesse mine vnderstanding to the
prosperous execution of all things con-
cerning my vocation, that I may get
those things which may be suffici-
ent for my reliefe, and maintenance of
mee and mine, to the profit of my
neighbours, and glory of thy blessed
Name. And whatsoever doth happen
unto mee, pouerty or riches, make mee
(good Lord) of a patient, contented, and
thankfull minde: that in aduersity I
canne not head-long into such meanes
as are vngodly, neither in prosperity
be the prouder, but waite thy good
measure in them both, with thankful-
nesse: and enermore liue in thee, and by
thee, and in the end raigne with thee in
heauen, where thou sittest as authour
and giuer of all good things: grant vs
this for thy Son Iesus Christs sake
whom with thee and the holy Ghost,
all praise for ever, Amen.

G

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O Lord increaſe our Faith.

A ſhort Prayer for a competent
living.

O God my God, thy loue is great,
and the care of thy creatures ſuch,
as thou haſt promiſed neuer to ſuffer
the leaſt of them, that depend on thee,
and ſeeke their reliefe at thy hands,
to periſh, or to want things neceſſary
for them. Wherefore (O Lord) I
thy ſilly Creature, being of my ſelfe
poore, and altogether vnable to paſſe
through this wretched and hard world,
doe in all humility and obedience pro-
ſtrate my ſelfe before thee, in the name
of thy Sonne Jeſus Chriſt: beſeech-
ing thee, that it may pleaſe thee to af-
ford me thoſe things that are neceſſa-
ry for me, as meat, drinke, and all other
things expedient for the ſuſtentation
of my life here: that neither ouermuch
poverty oppreſſe mee, nor that I be
driven to vſe meanes contrary to thy
lawes. For as thou art of ablenesſe and
power, ſo art thou of will to helpe the
poore, to relieue the oppreſſed, to comfort
the afflicted, to raiſe the lowly

and to aide the needy: and therefore
 (Sweete Lord) I humbly craue thy fa-
 vourable ayde to wards me, to blesse my
 store, and replenish my basket with thy
 blessings, that I may be able to live
 in thy faith, feare and loue, and be out
 of the depth and danger of all men,
 through Iesus Christ, Amen.

O Lord increase our faith.

A prayer necessary before the hearing of
 the Word of God.

Attend unto the Gospels light,
 Heare it, and reade it, and live upright;
 It is the light and candle cleere,
 That brings us all to heaven here.

The Motive.

CONsider when thou bearest the
 Word of GOD preached, it doth
 but as it were beate thine eares, and
 sendeth no further benefit, untill by the
 working of Gods Holy Spirit, it bee in-
 wardly revealed unto thee, and settled in
 thee. For God speaketh unto us by two
 meanes; namely, by the preacher whom
 hee sendeth to teach us, and by his holy
 Spirit, wherby his doctrine is so settled in

our hearts, that wee inwardly enioy the true benefit thereof. For without the helpe of the holy Ghost, the voyce of the Preacher vanisheth, and the hearers profit nothing at all. Saint *Iohn* saith, that he that knoweth God, heareth his Word, but hee that is not of G O D heareth it not. Whereby the Spirit of Truth is discerned from the spirit of error; The Word of God is lively and effectually, and pierced more than a two edged sword, entring even unto the diuision of the soule and spirit, &c. Wherefore pray that as the Lord sendeth his messengers to shew his will; so you may both heare it, understand it, and purely live thereafter: Pray for faith, for without faith, the hearing of the Word profiteth nothing; but it is seede sowne in dry ground, that cannot bring forth fruit; Wherefore let us bee as good ground, which is watered with the dew of a constant beliefe of that which wee heare; that the Word of God which is now preached amongst us, bee not as seede sowne in vaine. The Lord make us all faithfull hearers, durifull followers, and plentifull bringers forth of the fruits of his Word.

A Prayer before Sermon.

Vouchsafe, Oh mercifull God, to open the closet of my darke vnderstanding, that thy word may enter therein, and bee so receiued of mee, as that ignorance the mother of disobedience being thrust out, Heauenly knowledge my enter in, & haue perfect abode in the bowels of my heart. Giue mee grace (Oh Lord) that the seede of truth being sowne in my heart, may take deepe roote and bring forth to the comfort of my poore soule, sixty, an hundred, and a thousand fold. And let thy Spirit so rule the lips of this thy seruant and Minister, as that hee utter nothing but the word of life, with such boldnesse, as neither feare nor affliction stoppe the free passage of the same, that wee thy flocke my waite for the same, and more and more desire and looke and picke the crummes that will from thy table: Send such and so many labourers (O Lord) into thy harvest, as may bee both painefull, faithfull, and able to gather by a little and little the dispersed sheaues of the Church, that are appointed to bee receiued into thy celestiall barne, And

banish from this wholesome worke all
 such as are not sent from thee, and
 come not truly to edifie, but rather to
 reape their owne gaine: making as it
 were merchandize of thy word, tea-
 ching in stead of truth, the traditions
 of men. Lord, vouchsafe at this time
 grace vnto the lippes that now are to
 sound forth and declare his will, and
 grace vnto our hearts that are present
 to heare it: that he by teaching truly
 and wee by following effectually, may
 through Christ obtaine at thy handes
 remission of our offences past, light in
 stead of darkenesse, peace for trouble, and
 heauenly happinesse in stead of worldly
 felicity, that tasting the sweetnesse of
 celestiall comfort, wee may despise ter-
 restriall, and after this life ended, en-
 joy the perfect ioyes of eternall glory
 through Iesus Christ our Saviour
 and Redeemer, Amen.

O Lord Increase our faith.

A Prayer after the Word preached.

The Motive or Preface of this Prayer.

NOW we have recived the benefite
 of hearing of the Word of God,
 the fruits whereof doe tend to the perfe-
 ction

tion of a godly life, and a godly life is the way to eternall life in Christ our Lord: let us with all diligence imprint wi hin the closet of our hearts, the glad- some and most comfortable things, which wee have received at the mouth of the messenger of God, and with a per- fect faith lay up the same in our under- standing and remembrance; lest that forgetting the same, and neglecting the exercise of a godly life, we be taken a- way as Trees that beare no fruit, and cast into the fire. Let us therefore pray that God would vouchsafe to send his holy Spirit the Comforter, which may retaine the good tidings of the Gospell in our hearts; whereby we may appeare as trees bearing good fruits, and so bee preserved untill the comming of our Lord Iesus, who will then receive us, and set us in the inheritancce which hee hath purchased for as many as beleewe in his Word.

The Prayer.



D Heauenly Father, thou hast not onely vouchsafed to make vs to thine owne Image and likenesse, and also to send thy Sonne Iesus Christ into this World for our saluation:

and haſt by him not onely giuen vs
 knowledge of thy diuine will heere on
 earth, and left it for our learning, but
 alſo freely taken away our ſins, and ſet
 vs downe the perfect rule to direct all
 our actions and doings by the ſame.
 Which yet neuertheleſſe continually
 hard and darke to ſuch, as neither by
 thy grace haue bene enlightned, nor
 by the preaching of ſuch as thou haſt
 ſent, bene taught; which alſo is of no
 effect without thine eſpeciall grace,
 working to the true ſeruing thereof
 within the bowels of the inner man.
 For Lord, although we heare it with
 our eares, wee cannot conceiue it in
 our hearts, nor ſee it in our conuer-
 ſation, without the eſpeciall working
 of thy holy Spirit within vs. Great-
 ly are wee therefore bound vnto thee,
 Oh Lord, for vouchſafing vs to liue
 in this time, wherein darkeneſſe and
 ignorance is ſo much defaced, Super-
 ſtition ſuppreſſed, and thy truth (the
 ſword of life, the ſeed of our ſaluation)
 ſo bountifully diſtributed throughout
 this our Countrey, to our vnſpeakable
 comfort, and great terrour of ſuch as
 hate thy truth. Lord, wee yeelde thee
 humble thanks, that it hath pleaſed
 thee to feed vs at this time with the
 whole

Wholesome bread of life, the heavenly Manna, the word of eternall Truth: which as wee haue heard with our outward eares, so grant vs to bee replenished inwardly, and fed at full, that wee may loath and abhorre all things which are not of the true Table of our saluation, the Gospell of thy Son Iesus Christ.

And forasmuch (O mercifull God) as wee may heare and not perceiue, and reade and not vnderstand, without the light of thy holy Spirit, guiding and instructing vs: I humbly beseech thee to inspire our hearts with a true vnderstanding of that which this day wee haue heard, by thy Messenger, and Preacher of thy word. And grant that it may so worke to the amendment of our liues, and the increase of faith, feare, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually worke in vs vnto our liues end: and that we may accept the same at the mouth of thy Messenger, as deliuered euen by thine owne heavenly voyce, as indeede it is, so long as it differeth not from thy holy word and Gospell, giuing all the praise and glory vnto thine owne selfe. For he is but a minister to declare thy will vnto
 G s vs,

vs, who are the ground, and thy Word
 the ſeede, which being ſowne in our
 hearts by the Miniſter, may not onely
 take ſome root, but grow by ef-
 fectually, to our comfortable education
 and learning. And giue vs grace
 (Oh heavenly God) in this ſuper-
 nicious a time of ſects, ſchiſmes, and dan-
 gerous controuerſies, that wee may
 beare conſtant hearts, carefull and de-
 uoute mindes to the truth, auoyding
 (with diligence) the perſwaſions of
 ſuch as ſeake to ſet by ſuperſtition, and
 maintaine errors and vnttrue doctrine.
 And as the Ninivites at the preaching
 of Ionas repented their ſin: ſo giue vs
 grace not onely for a time, but earneſt-
 ly to bewaile our manifold offences, and
 wholly to cleaue to fulfill the truth of thy
 Lawes, to the ſaluation of our poore
 ſoules. Let not Satan (Sweet Lord)
 at any time weſt thy truth ſowne in
 our hearts, neither let him nor his mi-
 niſters preuaile in ſowing tares, cock-
 le or darnell among the Goſpell, as
 they continually ſeake and deſire to
 marre the harueſt of thy good fruites.
 And though they be few (by reaſon of
 our owne corruption) which we haue
 gathered by the hearing of thy word,
 yet (Sweet Lord) vouchſafe to increaſe
 them

them, by vertue of thy holy spirit wor-
 king within vs. And let not our desire
 of seruing thee, bee either choaked, or
 snared with the vnlawfull desires of
 this most wretched world: but that we
 may rightly and truly discern the truth
 from false doctrine, and may under-
 stand who are the true Ministers,
 with earnest attentiuenes vnto the ve-
 terance of thy will by them: carefully
 and warily auoyding the counterfette
 barking of such as speake for their
 owne benefit, hauing further respect
 to their owne pleasure, profit, and
 commodity, then to the edifying of our
 poore soules. These thou resemblst
 to Wolves, taking vpon them (vn-
 der the shadow of simplicity, and fei-
 ned shew of innocence) to guide thy
 flocke, being indeed most detestable hy-
 pocrites and deuourers of thy sheepe.
 Whom I beseech thee cut off from
 that godly and diuine function and of-
 fice of preaching, that thy truth being
 at all times purely offered by good and
 deuoute Pastors, we thy poore flocke,
 may for euermore be truly edified, and
 continue within the hurdles of sin-
 cere conuersation and godly liuing, to
 the praise of thy holy name, and to the
 attainment of our heavenly Inheri-
 tance,

ance for thy Sonne Iesus Christ
sake, Amen.

O Lord increase our faith, and make
us evermore attentive hearers, true con-
ceivers, & diligent fulfillers of thy will.

A short Prayer after a Sermon.

O gracious Lord, of thy bounti-
full goodnesse thou hast (through
thy Sonne our Saviour) sent for our
learning, and unspeakeable comfort,
the word of truth, the Gospell of our
salvation, which none can learne but
by hearing, and none can preach un-
lesse he be sent: I humbly beseech thee
therefore to giue me thy grace, that as
I haue heard thy word at this time
by thy Minister and Messenger, so I
and all the hearers may bee able per-
fectly to retaine the same in our hearts
according to thy heavenly Will, vnto
our liues end, Amen.

O Lord increale our Faith.

A thanksgiving to God for his benefits.

Blesse thou the Lord that giveth blisse,
He blesseth him that thankfull is:

But be, the thanklesse doeb despise,
And listnesh not unto their cries.

BE thankful unto the Almighty God, for
all things, in the name of our Lord
Jesus Christ: who hath left vs a perfect
pattern of thankfullnesse, by his conti-
nuall lifting vp his eyes to heauen, gi-
uing thanks vnto his heavenly Father,
for all things. By whose example, wee
are taught to giue contrinnall thanks,
as a testimony of our good wils for his
benefits bestowed upon us. Let us pray
alwayes, let us alwaies reioyce, and with-
out ceasing give thanks, for it is the
will of God the Father, in his Sonne Je-
sus Christ towards us. *S. Austen* briefly
in this wise exhorteth us to bee thank-
full, namely, heartily to say, God be than-
ked, which is but short, yet not so short
as sweet (no doubt) in the nostrils of
his heavenly Majesty, and an accepta-
ble sacrifice, if it proceed from a truely
thankfull hart. *Chrysostom* also willeth us
to give thanks unto the Lord, & to blesse
him, yes, although euill chances happen
unto us; and then shall those euils bee
taken away; and on the contrary it
must needes follow, (hee saith) that if
prosperous things happen unto us, and
we continue unthankfull, our prosperi-
ty

ty shall bee turned into aduersity. So pure a balme and sweet odour is giving of thanks, that the Lord taketh it as a most acceptable recompence for all his benefits. Which since we cannot otherwise deserve, let us continually say, The name of God be praised: and that not with tongue onely, but from the depth of the heart. For it is a terme sometime used of the wicked, who have their reward with Hypocrites. But blesse the Lord in Faith, and thou shalt bee blessed both in thy going out and coming in, both in the house and in the field, in all things, at all times, and in all places. The chiefest manner of thanks unto God is obedience unto his will, and to accept with patience whatsoever shall happen unto us; yeelding our selves to the will of him that sendeth the same. For true thankfulness is not in the tongue, but from the heart, which being fraught with unfained love to God, rendreth thanks acceptable, though the lippes moove nothing at all. Yet for the outward testimony of our thankfull mindes, let us openly give pralle and thanks unto him that giveth all good things.

The Prayer and thanksgiving to God
for his benefits.

O God of unspeakable mercy,
and Father of marvellous louing
kindnesse, the onely giner of good and
perfect gifts, who art more ready to
giue, then we to aske: hearing before
we call, and giuing before wee desire,
things necessary for vs: I yeeld thee
humble thanks for thy continuall fa-
uour and kindnesse towards vs thy
poore creatures: for whose saluation,
when we were lost, thou wast conten-
ted, euen of thy more loue to send
thine onely Delight into this world,
thy Sonne Iesus Christ, taking hu-
mane nature vpon him, and abiding the
most bitter pangs of death vpon the
crosse, to redeeme vs againe into thy
fauour, which by our disobedience was
lost: to bring vs from darknes and the
shaddow of death (wherunto our blind-
nesse had brought vs) into the light of
truth, to restore vs from ignorance and
errour, to wisdom and knowledge,
then the which a more precious gift
could not haue been bestowed vpon vs,
poore wretched creatures. What grea-
ter comfort, what greater joy, what
grea-

greater benefit could thy diuinity haue beſtowed vpon any man, then of a caſt-away, to make him a ſaued ſoule: of a loſt ſoule, the childe of G O D: and of a poore baniſhed wretch, an inheritor of the Kingdome of Heauen; Lord, ſuch was thine vnſpeakeable loue, and the benefit that the obedience of thy Sonne purchaſed for vs, that if it were poſſible for vs to yeelde thee as many thanks and prayſes, as could fill euen Heauen and Earth, and did yeeld our bodies and ſoules to bitter torments in Hell, in that lake from which thou haſt redeemed vs, it were nothing in recompence of the leaſt part of this thy loue, in giuing this ſacrifice thy Sonne (in whom waſt thine onely and whole delight) to pacifie thine owne diſpleaſure, and to purchaſe thy fauour and loue againe: A thing marvellous that the offended ſhould ſeek attonement with the offender, after ſo vnſpeakeable a meanes, and yet requiring nothing at our hands, but thankfullneſſe and obedient hearts. Lord giue vs thankfull hearts, that wee may yeeld thee all poſſible praifes: which althoughe I cannot ſufficiently, yet Lord, I yeeld thee thanks euen from
the

the bottome of my heart, from the very
 depth of mine vnderstanding; who
 hast deserued farre more than any man
 or Angell can by any meanes satisfie,
 not onely in giuing thy Sonne for vs,
 but in leauing vnto vs a continuall
 remembrance of the same thine vn=
 speakeable loue, thy Gospell, wherein
 consisteth the rule whereby we are di=
 rected, euen thy word: which al=
 though heauen and earth passe and pe=
 rish, yet shall not one jot thereof (as
 thou hast promised) diminish or de=
 cay, and without the which we should
 haue continued in our accustomed
 blindness and ignorance. These thy
 benefits are vnspeakeable: yet sweete
 Lord, the creating vs after thy like=
 nesse, and making vs after thine owne
 Image, deserueth not lesse praise and
 thanks; where it lay in thy power to
 haue fashioned vs after sundry other
 formes, as of wormes of the earth, fi=
 shes in the sea, and beasts of the land,
 most vgly & most strange, hauing nei=
 ther knowledge of thy will, sense, nor
 feeling of thy goodnesse (which is the
 sweetest comfort in the world) with=
 out the which is no true comfort at all,
 not enjoying any quality either of bo=
 dy or minde, which is any thing at all
 com=

comparable to the gifts which thou
haſt endued mankind withall. **Where-
over** (**O Lord**) I thanke thee, for all
other thy vnſpeakable mercies and
benefits continually beſtowed vpon
me: for thy feeding, cloathing and pro-
tecting me and mine hitherto, giuing
vs all things neceſſary both for our
ſoules and bodies. And ſweete Lord,
ſeeing that of my ſelfe I am nothing,
without thine eſpeciall helpe, for thy
reliefe and maintenance, I humbly
beſeech thee, (for thy Sonne Ieſus
Chriſts ſake) as of thy free fauour and
mercy, thou haſt giuen vnto vs thy
creatures, all theſe and many other
vnſpeakable benefits hitherto, that
thou wouldeſt grant the like loue and
care towarde vs, alwayes hereafter,
that wee may proſper in our voca-
tions, and goe forward in our dailie ſer-
uice of thee, and through the merits
of thy Sonne Ieſus Chriſt, obtaine
pardon for our ſinnes paſt, and liue
in faith, feare and loue hereafter, en-
ioying all things requiſite for our re-
liefe, for Ieſus Chriſt thy deare Son
ſake, Amen.

O Lord increase our faith.

A short thankelgiving for the benefits of God.

I Yeele thee all humble and possible
thankes (O merciful God) for that
thou hast not onely heretofore tendred
the saluation of our poore soules, and
by the death of thy onely Sonne, re=
deemed vs from death to life: but dost
also continue a tender care of vs, pre=
seruing vs as the apple of thine eye,
from the dangerous assaults of Sa=
tan; and prouidest for vs all things
necessary, deserving more thankes and
paises, then the tongue of men or An=
gels can declare. Accept these my
paises and thankesgiving (O Lord)
I beseech thee, and increase in mee a
daily desire to praise thy goodnesse, ac=
knowledging all and euery good and
perfect gift to come from thee: to whom
with the Sonne, and the holy Ghost
be all honour and vncessant praise for=
uer and enermore, Amen.

O Lord increaſe our faith.

A devout Prayer that wee may alwayes
have conſideration that we muſt dye;
which as it is good at all times, ſo
eſpecially in the common
plague or ſick-
neſſe.

*Remember as thou art a man,
So muſt thou dye, none ſhun it can:
Nothing more ſure, the time unſure,
VVherefore take heed, live not ſecure.*

The Motive.

SYLENNUS the Phyloſopher having
knowledge but by the inſtinct of na-
ture, before the publiſhing of the Goſ-
pell, ſaw further into the miſerable e-
ſtate of men in thoſe dayes, than we can
deavour to underſtand, living too lo-
ſely now in the cleare light of the
ſame. For his opinion was, that if wee
conſider with our ſelves what wee are,
whereof we are, and what wee ſhall bee,
we could not but lament our miſerable
eſtate. Which ſaying of his was marvel-
lous then when men lived in darkneſſe,
but much more marvellous, that it is

no better considered and regarded now,
in the time of the light of Truth : For
where wee should have greater care to
live well, wee live in wicked securitie,
where wee should have greater care to
dye well, wee foolishly thinke to live
for ever, and so are wee oftentimes ta-
ken unawares ; But let us perswade our
selves, and not onely perswade, but ful-
ly resolve our selves that we shall dye,
and let us endeavour to make a good
end. For a good end excuseth a bad life
past, and contrariwise, an evill end is a
greater argument of an evil life, and e-
ternall life.

to forsake sinne , and embrace death
willingly, so shalt thou seeme happy in
this life, and not unhappy at the houre
of death. In the morning, thinke not to
live till night, and at night, thinke not
to live till morning ; so shalt thou live
much the more circumspectly, and bee
always ready to dye.

Account thy selfe in this world but
a guest that lodgeth for a night, and
departeth in the morning, and as a
wandering pilgrim of no certaine abode,
direct thy minde to God, having here no
certaine Citie. For if thou live ten, an
hundred, or a thousand yeeres, there is
no helpe but the grave must bee thine
end.

end. Blessed are they that dye in the Lord wherefore prepare thy selfe to dye, trust not thine owne wisdom, for that will deceive thee, but in the wisdom of God, that thy hope may bee sure, his ioyes thine, and his goodnesse thine inheritance.

The Prayer to be readily prepared to dye.

O God, the only giuer of life, and the maintainer and preseruer thereof, and the life after death, grant me continuall due consideration, that this body of mine is builded vpon an earthly foundation, and framed of the substance of dust and clay, which is not durable, the glory whereof vanishes like the flower of the field, which is sone cut downe and withered. The body is the mansion, or rather the prison of the soule, and the same so fragile, weak, and feeble, subject to so many infirmities, diseases, griefes and maladies: yea, so many causes that procure the dissolution of body and soule, that death often happeneth when we thinke least thereon, cometh suddenly as the lightning, and taketh vs at vnawares. wherefore

fore grant. Oh God of my life, that I
 may haue such a continuall care, fore-
 sight and diligent respect vnto the di-
 rection of my doings, cogitations, and
 words, as I loade not my poore soule
 so much with the burden of senselesse
 security, sin and iniquity, that the bo-
 dy (being suddenly entangled with the
 snare of death) be carried where there
 is no rest, no joy, no comfort or conso-
 lation, but continuall mourning, wee-
 ping, and anguish of minde. As the
 utton spoken of in the Gospell, who
 going on blindly, loosely, and carelessly,
 without regard either of thee, or re-
 membrance of his end, in most dete-
 stable couctousnesse, and all kinde of
 wickednesse) was suddenly taken from
 his mucke and swath (which hee
 had wrongfully gotten, and miserably
 worded by, denyting poore Lazarus the
 summes that fell, and were taken
 from his table) and was carried by the
 diuell and his angels into everlasting
 and most painefull torments, where
 was weeping and gnashing of teeth.
 Oh (my sweet Lord) let not my heart
 be blinded with the vaine of vanity,
 or (nauised in the delights of this
 world) so intangled in the net of con-
 cupiscence, or clad in the weeds of
 folly.

forgetfulneſſe of mine eſtate, that I be taken as the rich man in the Goſpell, who was taken vnawares from his abundance, and left his riches he knew not to whom. In ſtead of heavenly contemplation and godly cogitations, (which thou requieſt at all times of ſuch as are thine: but eſpecially at the houre of death) there appeared in him a moſt horrible conetouſneſſe, which thou vtterly abhorreſt: a manifeſt token (good Lord) of forgetfulneſſe of his end, and an argument that he was the childe of Satan. But thou ſhoweſt mercy to as many as conuert and turne to thee.

O my moſt louing Father, enlighten mine eyes that I ſleepe not in ſin, nor wander in darkneſſe, according to the will of the fleſh, that I fall not vnawares into the dungeon of deſtruction, death and hell, and make mee alwayes ready and willing to come vnto thee, euen with deſire, when it pleaſeth thee to call me, in laying thy hand (by any plague or ſickneſſe) vpon mee. Let mee not draw as it were backward, when thou inuiteſt mee to the ſweet banquet of thy heavenly Kingdome, as by thy Word and Goſpel preached and reuealed vnto vs, which

is an especiall calling of vs: and when
 I feele my selfe distempered, griued
 or vexed with any kind of sicknesse,
 plague or disease, which is another of
 thy callings, and an especiall warning
 that wee must dye; or when by course
 of time in extreame age, wee imagine
 our end to bee nere. But, Lord, when
 I am at my daily businesse and labour,
 when I eat or drinke, when I am
 in my best temperature and health;
 in my chiefest yeeres, at all times, and
 in all places, giue mee grace to thinke
 that death standeth at my elbow al-
 wayes ready to strike mee, that I
 sleepe not in sin and security, till the
 time suddenly come of my departure,
 and be taken vnprovidd, and perish
 without repentance. O Lord, who
 can perswade himselfe to live long and
 many dayes? especially in dange-
 rous and contagious times of sicknesse,
 seeing so many examples daily to put
 us in minde of death. For in the most
 temperate time of health, some at their
 others pappes (by humane iudges-
 ment likely to live long) suddenly
 die by the Ghost, some in their
 youth, some in middle yeeres, yea, and
 when grauest experience aboundeth
 suddenly most men called away,

and are no more ſcene. All which notwithstanding (O Lord) ſuch is the blindneſſe of our nature, that we thinke this world a continuall being for vs, and couet euen with greedineſſe to ſe many dayes, where we heape ſin vpon ſin, to the ouerburthening of our poore ſoules, ſeldome or not at all thinking to dye. But grant, my moſt ſweet Lord, that as I deſire to liue, ſo I may haue a great deſire to liue well, that I make an happy end, abandoning the feare of death, that the cogitation thereof may dwell in peace within the manſion of my heart: and when it ſhall appeare nere vnto mee, I ſhale not from it, but may goe forth with ioy to meet the ſame, conſidering that it is a meane to end my cares, and to begin my ioyes: It is the finiſhing of my ſorrow, and an entrance into a bleſſed eſtate, which made thy ſervant Paul to ſay, That he deſired to be delivered from the burthen of this life, and to be with thee, where is nothing but ioy unſpeakeable, and contrary, here on earth, nothing but care and ſorrow, which moued thy ſervant Iob to call his life a warfare, and this world a wilderneſſe, where is nothing but conflict betwene the fleſh and the ſpirit.

daily increase of Anne, and continuall
 care of vanities. O God giue vs
 carefull hearts to loue thee, while
 wee lue heere, giue vs continuall
 feare, vnfained zeale, perfect faith,
 and godly care to doe good to all men,
 and earnest desire to come vnto thee,
 who art the end of all trouble and la-
 bour, and the beginning of ease, and the
 end of strife, and the beginning of
 peace: the end of all misery, and the
 beginning of all blessednes: the end of
 death, and the beginning of life, where-
 unto sweet Lord, grant that with vn-
 fained desire, we may faithfully endea-
 uour our selues to come, where thy
 home is gone before to direct vs the
 way, and where thou sittest to iudge
 according to euery mans workes,
 making all those that thou findest with
 the Lampe of true faith burning in
 their hearts, partakers of the euerla-
 sting ioyes thereof. In number of
 whom, O Lord, accept mee heere, and
 cleanse me from all my sinnes, that I
 may appear among them in the world
 to come, through the same Iesus
 Christ our Lord: in whose name I
 commend my selfe into thy hands, to
 be for euer in thee swete GOD,
 Amen.

○ Lord increase our faith,

A short Prayer to be mindfull and
ready to dye.

O God, in whose hands consisteth the life of all mankind, for thy Son Iesus Christs sake, vouchsafe to giue mee grace, to set before mine eyes (as a most certaine marke whereto this fraile body of mine must tend to selfe) death, which is to the faithfull the end of paine, and the beginning of pleasure; the end of misery, and beginning of blisse; but to the secure and careles, the end of their pleasure and beginning of eternall paines: giue mee therefore (good Lord) an earnest desire of seruing thee, and leading a life according vnto thy will, that whensoever it pleaseth thee to call me, I bee not (through feare) stricken with doubt of condemnation, but when at the last gaspe, through vntaken faith in Iesus Christ, may be saved and haue taste of eternall saluation. So shall not death bee terrible to me, but rather when it commeth, I shall with joy receiue the same in the name

of Iesus Christ, mine onely Saviour
and Redeemer, Amen.

O Lord increase our faith.

A Prayer for all men, at all times
necessary.

Pray thou in faith for each degree.

As God by Iames commandeth thee :

So shalt thou prosper in thy wayes

And live forth many happy dayes.

THIS Prayer following, is for the
prosperous estate of all men in ge-
nerall, and hath many branches, very fit
to be often used of Christians, where-
in they pray not onely for them-
selves, but they crave things necessary
well for them that are absent, as pre-
sent, yea, for all men, a thing most com-
mendable and godly. And therefore
Saint Iames willet us to pray one for a-
nother that we may be heard of G Q D,
for the prayer of the Righteous avai-
leth much. Love thy neighbour as thy
self, saith Christ, and pray instantly for
all men. Whereby wee see, that it is not
enough for us, neither are wee dischar-
ged, praying only for our selves; but we
must pray for all men. Wherein is also
included a commandement to pray fo

our enemies, that God will bleſſe them with ſpirituall bleſſings, whereby they may become comfortable to his will, and ſo decline from their pretended evils againſt us, but we ſhould eſpecially pray for all Chriſtians. The ſum of our common and accuſtomed Leiturgy.

The prayer of all men to be ſayd
of all Chriſtians.

O Almighty GOD, the Father of all that beleeue in thee, haue mercy vpon vs, who moſt miſerably haue offended thee. Remember not our offences, nor puniſh vs according to the multitude of our ſins. Pardon vs, and ſpare vs good Lord, whom thou haſt redeemed with the blood of thy Sonne; Direct all our cogitations and actions, that wee giue no occaſion of thine anger towards vs: For ever mercifully defend and ſaue vs from ſinne and all manner of miſchiefe from the craftes and assaults of Satan, from thy diſpleaſure and eternall damnation. Good LORD for thy Mercie ſake, deliuer vs from darkneſſe and miſbeliefe, from haſtineſſe of mind, from malice, enuie, hatred

hatred, or Double dealing, from euill motions of our corrupt flesh, and from all worldly vanities. Save vs from plague and pestilence, from extreame hunger, and famine, from sudden death, from heresse and false Doctrine, and grant vs alwayes will and ablenesse to fulfill all thy most godly Commandements with a cleane and vpight heart.

Be present with vs (good Lord) in all our troubles, vexation of minde, and at the houre of our departure hence. And for thy mere mercy sake, be thou fauourable vnto vs in the day when wee must giue account of our life past, that wee be not rewarded according to our deserts: but by the merits of thy Sonne Iesus Christ, may enjoy eternall saluation. O most mercifull and ouerliuing God, I most miserable and most wretched sinner heere humbly prostrating my selfe before thee, beseech thee to listen to my petitions. Grant vnto thy vniuersall Church godly and deuout Preachers of thy word and Gospell; that it may daily increase in vertuous & godly gouernment, growing and proceeding from faith to faith, truely knowing thee, and vnfeignedly seruing thee. Grant vnto thy seruant Charles our King, true vnderstanding

ſtanding of thy will, and vnto his
 Councell knowledge, and wiſedome,
 that vnder him, for him, and in thy
 name they may eſtabliſh good lawes,
 ſtatutes and ordinances, for our good
 and godly gouernment : and vnto all
 thy people grace continually to fulfill
 the ſame. Bee thou (good **I D R D**)
 his Defender in all aſſaults of his ene-
 mies, and ſo rule his heart in thy
 faith, feare, and loue, that hee may al-
 wayes ſeek to aduance thine honour
 and glory, deface ſuperſtition, error
 and falſe religion, and euer bee able to
 vanquiſh and overcome ſuch as riſe
 vp againſt him or thy Goſpell.
 Lighten the hearts of all Biſhops,
 Miniſters, and Paſtors of the Church
 with true vnderſtanding, and ſincere
 knowledge of thy word, that they may
 not onely in ſpeech and doctrine, but alſo
 by their conuerſation and life, ſound-
 ly and ſincerely declare the ſame, and
 cauſe the ſame to bee taught and pub-
 liſhed to the edification of all thy peo-
 ple. **O Lord**, let not ſuch as are put
 in authority to ſee the due execution
 of thy lawes, be ſlow, negligent, cor-
 rupt and ignorant therein ; but indued
 with grace, wiſedome, vnderſtanding,
 and boldneſſe, may execute juſtice and

to his
 edome,
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 lawes,
 or good
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maintaine thy truth, without affection,
 favour, or respect of persons. Touch=
 safe to endue vs all with continuall
 good will one toward another, that we
 may live all the dayes of our life in b=
 nity, peace and godly agreement, plea=
 sing thee, by living according to the
 rule of thy commandements. Grant
 vs (O Lord) fervent desire to bee
 where thy word and Gospell is prea=
 ched and taught, and indue vs with
 thy grace to heare and beare away; and
 not only to heare and beare away, but
 to exercise the same in our conuersati-
 on, that the truth of thy Gospell,
 which is the truth of thy holy Spirit,
 may vally increase in vs. And call
 home all wandring soules which are
 carried into blindness, by the subtilty &
 procurements of Satan & his wicked
 ministers, following strange gods, and
 worshipping that, that cannot auaille
 them; give them repenting hearts,
 converting their soules. Shew them
 thy true light, that they seeing it, may
 by little and little, attaine vnto the
 perfect enjoying of the same. Streng=
 then all them that haue taken hold
 of thee by true faith, and pure re=
 ligion, that they fall not from thence
 by the deceivable shewes of any coun-

terſeit ſet, or force of any perſecution
 on. Comfort thoſe that are weake, and
 liſt by thoſe that are downe, that they
 by thee, and thou by them, mayſt beate
 downe, and keepe Satan vnder our
 fete. Vouchſafe, good Lord, to giue
 ſuccour, helpe and comfort, to all ſuch
 as are in any kinde of affliction, dan-
 ger, neceſſity or tribulation. Preſerue
 and keepe ſafe all ſuch as labour or
 lawfully tranell by ſea or land, for the
 benefit of our common weale: ſtreng-
 then all women with Childe, and ſend
 them good deliuerance. Comfort all
 them that are ſicke, and giue them e-
 ther patience to beare it, or mitigate
 their griefe. Giue health and nour-
 ſhment to all young children, and grant
 them grace to goe forward in nurture
 and knowledge of thy will. Lord we
 beſeech thee to ſhew compaſſion vpon
 all ſuch as ſuffer imprisonment, and
 giue them deliuerance at thy good plea-
 ſure. Wouldſt (good Lord) for ſuch
 poore children as are fatherleſſe or
 helpeleſſe, conſider the cauſe of all wo-
 dowes, and be helpful to them in their
 diſtreſſes. Lord haue mercy vpon all
 men; forgive our enemies, and ſuch as
 perſecute vs; and if it pleaſe thee, turne
 their hearts. Fruſtraſe theſe things

on earth which thou hast appointed for
our vse: and so increase the same, that
wee may enjoy the fruits thereof, with
sufficiency for our necessities in time
conuenient. And vouchsafe to giue
vs grace, to fall downe vpon the knees
of our hearts with vnfained repentance
of our sins, that wee may obtaine at thy
mercifull hands, pardon for our offen-
ces, negligences and ignorances; and
vouchsafe to indue vs with thy holy
Spirit, that wee may goe forward in
daily amendment of our liues, and go-
uerne the same according to thy will,
vnto our liues end, Amen.

O Lord increase our faith.

A prayer for the true obseruation of
the commandements of
the Lord.

*Pray that thou mayest fulfill the will
Of him whose hand defends thee still:
And those precepts forget thou not,
Which Moses for thy learning wrote.*

The Motiue.

Blessed is the man (as saith Da-
uid) that delighteth in the Law
of

of the Lord, and meditateth therein day and night; he shall be blessed in his goods, in all that he taketh in hand, as his going out and coming in, and in all things. But contrariwise, he that declineth from his Commandements, and neglecteth them, shall be accursed in all his wayes, and nothing shall prosper with him, although for a time it flourish in shew, the end of the same will be evill. And therefore *David* in his prayers (considering his owne infirmities) besought the Lord to instruct him in his commandements, saying, Make me O God to understand thy Lawes, and I will meditate upon all thy wondrous workes: yea, his delight was in the Commandements of God. And *Salomon* saith, That hee that turneth away his eares from hearing the Law, his prayer shall be abominable. For it is the will of God, that we should keepe his Commandements. Pray therefore that God will stirre up in you an unfained zeale in all your doings and enterprises to observe the Law of the Lord, which none without the especiall helpe of the Spirit of God can doe; pray therefore for the ayde of the holy Ghost, to doe the will of God. But we may not thinke, that we can performe the law of GOD

so soundly, as nothing shall be found amiss in our doings though wee be never so precise; for then wee deceive ourselves. For we are all sinners, and therefore what wee want in performance of the will of God, Christ is ready with his merits to answer for us. Yet may wee not be therefore dissolute, and carelesse, but studious in the Commandements of God; and for that to performe them to the uttermost wee bee unable, wee must crave Gods assistance to doe it as farre forth as possibly wee may, and God will accept the will for the deed.

The Prayer for fulfilling Gods
Commandements.

O Almighty Iehovah, God of Heaven and Earth, who hast promised thy selfe even from the beginning, to bee our Lord and our God, our shield, and our fortresse, our buckler and defence, our castle and refuge; who hast brought vs with a mighty and strong hand, with an outstretched arme, out of the land wherein we were strangers, wherein we lived in bondage, under the yoke and tyranny of Antichrist and Satan, into the

the land that floweth with milke and
honey of true religion, wherewith thou
feedest the soules of thy faithfull ones,
to their unspeakable comfort : Grant
that as though thy mere Mercie and
loue thou vouchsafest to bring vs in-
to this world, and frame vs to thine
owne image and likenesse, so wee may
account thee as our onely God, wor-
shipping none other beside thee, ma-
king to our selues none image of any
likenesse, neither of things aboue, or
things beneath, nor to seeke helpe at
the hands of any (as a G O D) beside
thee : Who, as by thy mighty power
thou broughtest the Children of Isra-
el out of Egypt, by the hands of Moses
and Aaron, where they were in bon-
dage, where they were continually
oppressed with sundry kindes of vexa-
tions both of body and minde : So
thou hast vouchsafed to bring vs, and
to deliuer vs from a greater bondage,
seruitude and slavery, euen from the
power of Sathan, vnder whose ty-
ranny we rested, and now escaped not
by any other policy, strength or pow-
er, but by the blood-shedding of thine
onely Sonne Iesus Christ, who
tooke vpon him the death of the crosse
for our sakes, to bring vs from dark-
nesse

nesse (wherein we walked according
 to the will of the flesh) vnto the true
 knowledge of thee againe, and to re-
 deeme vs out of the bondage of Sinne
 into the land of righteousness, from
 blind ignorance, to the bright shining
 day starre of thy heavenly will, who
 are not only a most louing and gentle
 Father, but also a most sharpe puni-
 sher, and reuenger, who art not onely
 desirous that wee should come vnto
 thee, but art also most zealous ouer
 vs, least wee should seeke or follow a-
 ny other gods beside thee. Yea, in
 all our afflictions and troubles, thou
 wilt that wee seeke only vnto thee, and
 being relieved, to attribute the onely
 meane thereof vnto thy selfe, whereby
 thou hast promised to bee mercifull vn-
 to thousands that loue thee, feare thee,
 seeke thee, and truely take hold on thee,
 as their only God; and againe, threat-
 nest vengeance vpon the thirde and
 fourth generation of them that hate
 thee, & follow strange gods, neglecting
 thy Commandements. O sweet God,
 boughsafe that wee neuer put our
 feete towards any strange Gods, ap-
 peare their helpe neuer so likely or plen-
 tiffull; but that it may both now and
 euer, continue in our hearts, to con-
 fesse

ſelle both in word and conuerſation,
 that there is none other God beſide
 thee, who art a moſt gracious and lo-
 uing Father. Haue mercy vpon vs, O
 Lord, haue mercy vpon vs, and be
 vouchſafe to direct vs in all our do-
 ings, cogitations, and words, as we
 may alwayes in all things, fulfill
 thy will, without taking thy holy and
 moſt glorious name in vaine, by blaſ-
 phemous ſpeeches diſhonouring the
 ſame. Keepe vs moſt louing Father,
 not onely from the moſt deteſtable ſin
 of perjury, whereby thy holy Name
 is often defaced, and as it were tro-
 den vnder foot, as in making it the
 Mathe of abhominable falſhoods and
 lies, but from all frivolous and vaine
 oathes, which (to the great griefe of
 thy children, and diſhonour of thy
 name) are moſt vncomely in the mouth
 of ſuch as vnrreverently and raſhly vſe
 it euen in common ſpeeches, without
 any vrgent cauſe, whereby they fall in-
 to the moſt hainous ſin of taking thy
 moſt glorious Name in vaine. Oh
 Lord, forgive vs, and graunt that
 we may vſe ſuch a reuerent man-
 ner, and godly order, in triall of mat-
 ters of controuerſie, as we may bee al-
 wayes true followers, and not abuſ-
 ers

ters of thy name therein. And foras-
 much as thou within six dayes did-
 dest finish all things in the beginning,
 and in the seventh day diddest rest from
 the same labour, commanding vs to
 obserue the sanctification of the same
 for euer, and to rest from all labours,
 trauels, and worldly businesse: and
 not onely our selues, but all other
 whom thou hast committed vnto our
 charge, as Seruants, Oxen, Asses,
 and such like: Grant that wee may
 not onely lay aside all worldly cares
 and businesse on the Sabbath day,
 resting our wearied members, but
 may in all things sanctifie, and keepe it
 holy, with godly exercises, diuine pray-
 ers, and heauenly meditations, with
 carefull and diligent regard to the auoy-
 ding of all wanton pastimes, foolish and
 vncomely exercises, and vnlawfull pra-
 ctises, whereby often times, the affe-
 ction being moued to impatience, pou-
 reth forth choler, to the dishonouring
 of thee. Let our conuersation be alto-
 gether modest; mortifie our owne de-
 sires, wholly applying our selues not
 onely on the Sabbath day, but all the
 weeke, yea, all our whole life, to the
 seruice of thee, to the honouring and
 glorifying of thy name, to the benefit
 of

of our ſoules, profit of our neighbours, and due reuerence to our Parents, whom thou haſt commanded vs to honour, loue and obey, as the instruments of our beginning, thou being the workman. Grant Lord, that wee truly and vnfeignedly reuerence them as thou wilt wee ſhould, that wee may long continue vpon the earth, not in the number of careleſſe and diſobedient children, in whom reſteth no thankfulneſſe for ſo great benefites had and receiued at the hand of their Parents, from whom thou haſt ſayd thou wilt with-hold thy Bleſſings, and altogether deprive them of their liberty of living: But grant that wee may ſo order our ſelues by thy grace, both to them and others our ſuperiours, that we may receiue at thy hands many good gifts and length of dayes here according to thy promiſe in Chriſt.

Let it likewiſe pleaſe thee, O Lord, to continue thy bleſſings in and vpon vs, that it may goe well with vs all the dayes of our liues. Take from vs ſweet Lord, all deſire of reuenge, all rancour, malice and hatred, leſt the Diuill (who readily ſtands to prick vs forward to desperate minde) procure vs to ſlay the innocent. Wee beſeech thee

thee Lord, let not at any time such euill imaginations enter into our hearts, lest we giuing our selues ouer thereto, loose the reines of our natural disposition, which is so inclined to wrath, that vlesse the strength thereof be subdued, or the benemous sting thereof, pluckt out by vertue of thy holy Spirit, it prouoketh vs to waite opportunity to wreke our malice with violence vpon such as thy small occasions haue offended vs, yea and by little and little breake out into the flame of deadly hatred, and to seeke to destroy the innocent.

O Lord forbid it, and keepe vs from the most pernicious sinne of adultery, which being so odious in thy sight, thou causedst to fall in one day for the same 23000. But indue vs with thine holy Spirit, that we may keepe our bodies cleane and vndefiled members of thee, and indued with perfect charity, may abandon all occasions that may procure vs to offend thee, retaining a godly behauiour, which thou deerely lovest; and expell euil concupiscence, which thou most abhorrest.

O mercifull God, vouchsafe to keepe vs from taking any thing by indirect means from any man whom we ought to

to loue as our ſelues. The Deſire
 whereof good Lord, proceedeth often
 by ſcarcity and want, by povertie and
 neede, which indeede thou art able and
 willing to ſupply, without any ſuch
 vnlawfull meanes. And therefore I
 beſeech thee to grant vs a ſufficient and
 vnfained hope in thee, to bee relieved
 in thy good time, and vtterly to detest
 the horrible ſinne of ſtealing: for thou
 haſt promiſed neither to faile vs, nor
 forſake vs, calling faithfully on thee
 in time of our neceſſity. And as we
 ought to beware of taking any thing
 from others by ſtealth: So likewiſe
 vouchſafe (when any occaſion ſerueth,
 or matter forceth, to beare witneſſe of
 the truth in controuerſie) to grant
 vs heedfull mindes to diſpoſe and teſti-
 fie that which is truth, according to
 our knowledge, without any reſpect
 either of ability, friendſhip or fauour
 of the one, or the enuy, malice, or po-
 uerty of the other. And grant that
 we raiſe no falſe accusation or ſlan-
 der vpon any man; conſidering that
 the ſame fault whereof we wrongfully
 accuſe another, ſhall bee imputed
 great vnto our ſelues: but that we
 may keepe our mouthes from ſpea-
 king any thing hurtfull vnto others,
 and

and shew our selues helpfull, both in
 word and deede ; and like good men
 discretly meditate afozehand what wee
 ought to speake, not letting the bridle
 of our lips loose, to babble out that
 which first commeth into our mindes ;
 and that wee may content our selues
 with our estate, whatsoeuer thou sen-
 dest, without any vngodly desire of
 any thing that belongeth vnto our
 neighbours. And grant vs by thine es-
 speciall grace, euermore truely to ob-
 serue, and faithfully to fulfill all thy
 most godly Commandements, in the
 name and for the sake of thy Sonne
 Iesus Christ. In whose name, as
 well for grace to keepe thy Lawes, as
 also for all necessities for body and
 soule, I heartily beseech thee by that
 forme of Prayer which hee hath set
 downe vnto vs in these words :

Our Father which art in Heaven, hal-
 lowed be thy name, thy Kingdome come,
 thy will be done in earth, as it is in Hea-
 ven. Give us this day our daily Bread,
 and forgive us our trespasses, as we for-
 give them that trespass against us, and
 leade us not into temptation, but deliver
 us from euill, Amen.

O Lord increale our Faith.

A short Prayer to fulfill the Com-
mandements.

FOrasmuch, Oh God of all wis-
dome & mercy, as thou for our dire-
ction and good living, hast by the hands
of thy Prophets set downe and pre-
scribed vnto vs, godly institutions
for to folloew, promising to blesse
them that keepe the same, and to punish
the breakers thereof; I most humbly
pray thee to vouchsafe vs not onely
diligent care and dailly endeavour, but
withall thineespectall and saving grace
to fulfill all thy Lawes according to
thy most holy and blessed will, thzough
Jesus Christ, Amen.

A Prayer for the ordering of world'y
riches, very necessary for such as
God hath indued with wealth
of this world.

*Even as thy wea'ib increaseth, so
Pray that thou mayest it well bestow:
For they that have their wealth at will
Are plagued worst, (using it ill.)*

The Motive. 2

O Vr Lord and Saviour Iesus Christ the fountaine of all bounty, giveth and hundred fold in this life, and life everlasting in the world to come, to all such as for his sake renounce all worldly goods unfainedly, to follow him; commanding us to bee ready to give, and glad to distribute to the necessitie of others, and that not vaine-gloriously, but truely charitably. For hee saith in the seventh of *Matthew*, that the left hand should not know what the right hand giveth. But give, and it shall be given thee; and minister unto the holy ones of God, and it shall bee rewarded thee. Breake thy bread unto the hungry, give drinke unto the thirsty, &c. And take heed, that when thou givest, it bee for Gods sake, who hath given thee store, to the end that thou shouldest extend thy liberality, to the reliefe of the necessity of the Saints, neither grudgingly nor by compulsion, nor for praise or vaine-glory; but with modesty and zeale, and with a free heart concealing thy good deeds, and thy heavenly Father shall reward thee openly. Cover not to be rich, lest thou fall

fall into temptations, and into many foolish and noysome luſts, which drowne men in perdition and deſtruction. For the deſire of money is the roote of all euill, cauſing men to fall from faith, and to pierce themſelves with many ſorowes. Therefore while we haue time let us doe good to all men, and chiefly to thoſe that are of the houſhold of Faith. Bee doers of the Word, and not hearers onely, deceiving your ſelues. Trust not in uncertaine riches; but in the living God, whoſe hands preſerue the poore as well as the rich, not reſpectiue the perſon of one, more than of the other; he regardeth & carefullly provideth for the needy, and thoſe that are in neceſſary that truſt faithfully in him, and ſendeth the rich empty away at the laſt. Therefore to doe good and to diſtribute, forget not; with ſuch ſacrifices God is pleaſed,

The Prayer for grace to use riches rightly.

In bountifull God, and most mercifull Father, I thank thee, for that, although I came into the world naked, bringing with mee not so much as one ragge to couer this illy and weake body of mine, wanting sustenance and foode (without the which) life cannot endure: I haue receiued the same at thy mercifull hand, and that most largely; the one to couer and keepe my naked members from shame, from parching heate in the summer, and extreame cold in the winter; and the other to feede and nourish mee, in so much as I haue by either of these extremities fainted or beene confounded to this day. I haue not continued in nakednesse, wherein I was borne, but in warme and necessary cloathing, not in hunger but in fulnesse, not in scarcity, but in abundance, and sufficiency of all things, not in want but in wealth, not amongst the lowest, but with the highest; which blessings of thine I confesse were not gotten by mine owne

industry and paines, nor by mine
 owne policy or wisdom, nor bestowed
 on me for my owne sake or deserts,
 who am borne to sinne, but were sent
 from thee as thine owne free blessings,
 farre passing the capacity of man to
 comprehend, by labour to get, or po-
 licy to purchase, but onely by thy
 blessed prouidence, setting thy helpe-
 full hand vnto the godly industry of
 such as by their honest vocation and
 iust trauell, shall endeavour to gather
 the same, which is thine onely and
 bountifull gift: as also where thou
 giuest and blestest thy childzen with
 the inheritance of their Parents, is
 thine vnspokeable Blessing. And
 therefore, grant Lord, that as thou
 hast freely bestowed these thy gifts
 vpon mee, without any deserts of
 mine; so grant that I may duely con-
 sider the mutability, the slippery hol-
 low and vconstancy thereof, and with
 such feare and reuerence vse them
 as the feare of alteration doe not loose
 and encumber my mind with such
 godly cares, as due Worldling
 seldome to rest without some doubt
 and perturbation of minde, breeding
 within them diuers great inconueni-
 ences, as haughtinesse of minde, con-
 temning

remning others of inferiour conditions
 with a gradging, disdain of them in re=
 spect of themselves, puffing vp their
 hearts with arrogancy, vaine-gloze,
 excessive gluttony; and finally, leading
 them into all kindes of vices, making
 them euen to forget themselves and
 thee, being led by the indirect rule of
 their owne proper nature, which is
 altogether contrary to thy will. But
 inasmuch as these our worldly riches
 do tend either to the winning or losing
 of thy fauour and loue, and thy loue is
 the end of our happinesse, grant vnto
 mee, and all men thy grace and assi=
 stance in bestowing, ordering and oc=
 cuppying these terrestriall things, that
 neither the loue of worldly commen=
 dation, nor praise of men make me pro=
 digall in spending them, nor couetous=
 nesse draw mee to hoord and lay them
 for to canker and rust, and where
 they may bee taken away with theues;
 that as I haue plenty, so I may bee
 liberall, distributing according to the
 proportion thereof, vnto the necessity
 of others, as the cause of their needs
 and mine ability shall require. And as
 it pleaseth thee to increase our store,
 so make vs more and more thankfull
 and more ready to giue, induing vs

With the more humility, gentleneſſe,
 and piety, that we may ſtretch forth
 our hands with glad hearts, to helpe
 the helpeleſſe, to feede the hungry, to
 cloath the naked, to comfort the com-
 fortleſſe, that theſe thy moſt bounti-
 full gifts bee not beſtowed on vs in
 vaine. That wee be not in any caſe
 like the Rich man ſpoken of in the
 holy Goſpell, turning our eyes from
 the begging cryes of poore Lazarus,
 but may willingly impart ſuch things
 both of our table and ſtore, as it hath
 pleaſed thee to beſtow on vs vnto the
 neceſſity of the poore. Take from vs
 all hardneſſe of heart, and extreme
 dealing towards ſuch as by any light
 offence haue diſpleaſed vs: conſi-
 dering that wee our ſelues, as the
 loweſt and meaneſt, and weakeſt; and
 not to diſvaine the ſimpleſt, alwayes
 weighing our beginning, and our
 preſent eſtate, how it may pleaſe thee
 to alter it: and what may befall vs
 before, or in the end; as alſo to be
 mindfull of ſuch as are of lower eſtate
 and calling, yea, of the worſt and pooreſt,
 and doe for them the beſt we can,
 and as occaſion ſhall require, without
 overcharging any that for their re-
 ſcke any thing at our hands; that

the end wee may bee found good and faithfull stewards of that Talent, which thou hast put vs in trust withall here.

O Lord make mee willing to forgive them that offend me, acknowledging my selfe a thousand wayes more offensive vnto thy Majesty: Pardon mee, Oh G O D of Mercy, and giue mee grace to amend mine euill and corrupt life, and let mee not by mis-spending and abusing thy gifts here, make forfeiture of so precious dwelling place, as thou through the bloodshedding of thy Sonne Iesus Christ, hast vouchsafed to all such as shew themselves faithfull stewards of thy Talents here. Make me to consider (good Lord) the vanities of this tormented world, and giue mee thy grace only to contemplate, and in faith to behold the fairenesse, beauty, and certainty of thy heavenly Kingdome, that I may daily grow in hatred and contempt of this vale of misery, and the vaine pleasures thereof, and be ready at thy fatherly call, to come vnto thee, willingly bearing the burthen which the world continually chargeth mee withall.

Oh Almighty and mercifull God,

giuer of all good things, and the taker
of them a way againe at thy good plea-
sure, make me in prosperity alwayes
thankfull, and if thou visit mee with
pouerty, endue me with perfect pati-
ence, that the delight of the one ill
mee not asleepe in the cradle of securi-
ty, nor the heautnesse and grieve of the
other weaken me with the dangerous
darts of despaire. Strengthen mee,
good Lord, for thy Sonne Iesus
Christs sake, and helpe me in this my
great account which I haue to pay
at my last and finall Audit, which I
am to make befoze thee, the high Ste-
ward of my soule, when and where
there shall be nothing left undischar-
ged, but shall be forced to account re-
ceits and actions, which I little
thinke on now; and they proued then
to be parcell of that whereof thou ma-
dest me steward here

Grant therefore, gracious Lord,
that I may not bestow my talent on-
ly to mine owne vse and behoofe, but to
the furtherance and helpe of them that
stand in need thereof. That in the end
thou mayest with this comfortable
saying, receiue mee: O thou faithfull
servant, seeing thou hast been faithfull
over a little, I will make thee steward
over

over much : euen partaker of that place which thy Sonne hath purchased. In hope whereof I doe wholly yeeld and commend my selfe, and all that I haue into thy hand, praying thee to direct me by thy grace and wisdom, to the bestowing it according to thy will, in the name of thy Sonne Iesus Christ, to whom with thee and the holy Ghost, be continuall laud and praise, for ever and ever, Amen.

O Lord increase our Faith.

A short Prayer to use wealth as we ought.

O God almighty, the giver of all good things, the onely stay of mankind, their guide and comfort; give grace unto me thy servant, that as thou hast blessed my store, & increased my wealth in so much as I haue not onely that which may suffice mine owne necessities, but haue also sufficient to relieve others in need : drive from my heart all naturall desire of more, and give me a will to distribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked

and doe all things else which thou requir'st of them on whom thou bestow'st thy blessings, to the furtherance of godlines; and not to live to my selfe, and for my selfe only, but to the helpe of all that want my furtherance, that laying up a good foundation, in the end I may leave the world willingly, and purchase through Iesus Christ, thy Kingdome eternally: which for his sake grant vs sweet God, Amen.

O Lord increase our faith.

A Prayer to be sayd for a woman
with childe.

*As Eve thy Grandame caus'd thy thrall,
Pray to the Lord, ease it be shall;
For as by Eve thy thral'dome came,
Christ Iesus since did cure the same.*

The Motive.

PRAY that GOD may mitigate the paines of your travell, which by reason of the transgression of your grandmother Eve, God hath pronounced to be great, saying unto all: In sorrow you shal bring forth your children. And you daily see that the extremities
ther

thereof, doe often end the dayes of many; who before the houre of their travell were healthfull and strong; wherefore I thinke it a part of great wisdom to prepare and addresse ourselves against the houre, as against the time of death, for without the mercifull helpe and favour of almighty God, you cannot escape death. But God is both mighty and mercifull, hee can and will deliver you luckily, if you serve him truly: wherefore I wish that as many as are in that case, doe betake them humbly on their knees to Gods will in hearty prayer for his aid, without whose outstretched arme, no womans helpe can be available in that behalfe. Pray therefore, pray that God of his tender mercy will vouchsafelyou an houre wherein you may happily be delivered, and be made joyfull mothers; God is the best midwife, the best nurse, and the most comfortable guide of all them that depend upon him in their travell.

The Prayer for a woman with
childe.

O mercifull God, and omnipotent
father & creatour of all things,
who in the beginning haddest placed
As man

mankind in moſt vnſpeakable happi-
 nes, where they ſhould haue continued
 had not our firſt parents brok thy pre-
 cept & will, wherby they procured thine
 indignation againſt themſelues and
 their poſterity to euer, that the earth
 for their ſakes was accuſed, denying
 things neceſſary for their vſe, withont
 their great labor, induſtry, paines, and
 ſweat of body: and vnto vs the Daugh-
 ters of Eve for her tranſgreſſion, thou
 haſt adſudged moſt grieuous paines &
 tozmers of body in the tranell of child-
 birth, ſaying: That in ſorrow and great
 paines we ſhould bring forth our fruit
 a heauy ſentence thou knowſt it is (O
 Lord) and we feele it to take ſharpe ef-
 ſect in vs. But ſweet Lord, for a ſmule
 as thou art mighty, and bringeſt
 things to paſſe, according to thy good
 pleaſure, and ſheweſt thy ſelfe in no-
 thing moze omnipotent, the in the crea-
 ceiuing, forming and bringing man-
 kind into this world, which (althow
 it were in the beginning ordain'd
 eaſe) yet by the ſubtilty of our com-
 mual enemy ſatan, in cauſing our
 Parents to tranſgreſſe thy comma-
 ndement, and breake thy will by
 eating the forbidde fruit, it is now mo-
 painfull, grieuous and perillous: in

much (Oh sweet Lord) as without
thine especiall grace, fauor and mercy,
it is altogether vnpossible for vs ; a
weake sexe, fraile women, to beare and
abide the same : our imperfection and
feeblenesse is such, as of our selues we
are not able to endure the least of all
the pangs and sorrowes that doe ac-
company this kinde of trauell. Where-
fore (sweet Lord) my humble and
heartty desire vnto thy Majestie is, for
Iesus Christs sake, that thou woul-
dest vouchsafe to extend vnto mee, and
to all women in this my like case, thy
mercy and louing fauour to mitigate
the pangs thereof, that we may be able
patiently to endure and continue the
pangs of our trauell at the houre ap-
pointed. And make that easie and light
vnto vs, which our deserts haue made
burdensome & heauy ; make that sweet
which our owne deserts haue made
bitter, that the burden wherewith I
am now loaden, may graciously be de-
livered from my weake body.

Send vs all (good Lord) happy de-
liverance, that we may be made joyful
others. And vouchsafe vnto me and
to all that haue conceived, and be with
childe, strength to bring forth that
which thy omnipotency hath so won-
derfully

derfully wrought in vs. Bee preſent
with vs in our troubles, (O Lord)
helpe vs moſt mercifull God, & might-
tily deliuer vs: let thy power, might
and loue bee no leſſe manifeſt in the de-
liuery, than in forming of thy crea-
ture, that being through thy goodneſſe
made glad and ioyfull mothers, we
may obtaine our perfect ſtrength as
gaine, and liue to praiſe and pleaſe thee
for evermore, Amen.

O Lord increaſe our faith.

A ſhort and moſt neceſſary Prayer,
alwayes to be ſayd of one
with Childe,

O Lord, whoſe goodneſſe we haue
offended, and deſerued infinite
plagues, looke vpon mee and pardon
mee; lay aſide thy iuſtice, and ſheew thy
mercy; let me enjoy the benefit of thy
helping hand, and not feeble the weight
of thy heavy diſpleaſure. Favourably
lighten mee of this heavy burden in
thy good and gracious time, and in the
houre and inſtance of my deliuerie, be
preſent with me (Lord) and tender my
ſafety, through Jeſus CHRIST
Amen.

O Lord increase our Faith.

A thanksgiving to God after the delivery, to be sayd of the women that are present:

*As God hath now delivered thee,
So well thy praise deserveth hee:
For if he had not stood thy friend,
Those pangs had brought thee to thine end.*

FOrasmuch as it hath pleased Almighty God of his great Goodnesse to give thee good deliverance, and to rid thee from the great paines and perill where with thou wert even now afflicted, fall downe humbly, and prostrate thy selfe in heart with all that are present, giving no lesse unfained thanks unto his omnipotent Majesty for his holy helpe in saving thee, than thou diddest or oughtest to pray for his aide, comfortably to deliver thee: and let not the ioy or glad tidings of a sonne or daughter borne into the world, or the departure of them, so much possesse thy heart with ioy or heavinesse, but that it may bee alwayes ready to give praise to God for thy safe delivery, Learne of

Hanan

Hanna, who being delivered of a ſonne, gave hearty thanks to GOD. And thinke not that the extreame plunges of the very birth being paſt, thou art preſently acquitted of all dangers; for the weakenſſe, frailty, and rawneſſe of your health, is many dayes after, great. And therefore whatſoever thou bee (tendering thine owne ſafety) praife God continually, praying for ſtrength, and he will give it thee, for unthankfulneſſe is a meane to purchaſe (in ſtead of Gods favour) his indignation to puniſh thee anew; praife the Lord with thanks, it is a ſacrifice acceptable unto him. And thinke not thy ſelfe diſcharged of great cauſe to thanke him, by whole meanes thou haſt thus proſperuſly conceived, and happily beene delivered.

The Prayer or Thankes-giving
after delivery.

O Almighty and mercifull God, the only ayd, ſtay and comfort of all thoſe that truſt in thee, the principall helpe of them that feare thee, wee giue thee moſt humble, hearty & vnfeigned thanks; for that thou haſt vouchſafed to deliuer this woman thy ſervant, from the great pains and trouble

well of child-birth, which are so great, so grievous & so dangerous, that euen by thine owne words they are said to be most grievous. Insomuch (sweet Lord) as whensoever thou settest forth in thine holy scripture any great paine or danger, thou resemblest it alwayes to a womans paine in trauell.

Therefore we confesse and acknowledge, that we in behalfe of this our sister, are so much the more bound vnto thee, so farre extending thy furtherance and helpe to her deliuey from such extremity and anguish, and therefore we fall downe euen vpon the knees of our hearts with vnfained thanks for this most mercifull worke of thine, humbly beseeching thee most louing and mercifull God (as thou knowest) that although she be deliuered of this heauy burthen, yet great paines and dangers continue, which without thy most sweet mitigation thereof, will bringe her to further griefe and sorrow, euen to death. Wee humbly beseech thee therefore to consider of her estate, and of thy goodnesse boundsafe to mitigate and assuage the danger, that she may bee able to beare it with perfect patience, and continuall thanks, for her happy deliueance,

(1) And

(1) And forasmuch (1) Omit the
 (Sweete Lord) as the rest, if the child
 tenderneſſe and miſe- bee departed,
 ry of mankind is ſuch ſaying the Lords
 that they cannot of Prayer, and the
 long time after their reſt at the end
 birth, attaine any thereof.
 meane to helpe them-
 ſelves, but wanting the diligent ayde
 and attendance of the mother & nurse,
 they ſoone periſh; we beſeech thee to
 ſtrengthen this little infant and ten-
 der babe, now come into this vale of
 miſery: and if it be thy good pleaſure
 to vouchſafe it life and longer abiding
 here, grant it ableneſſe and ſtrength
 to receiue ſuch food and nourishment,
 as thy providence hath assigned for
 ſuch little infants and ſucklings, and
 to increaſe within the paps of the mo-
 ther or nurse, ſuch nutriture, as may
 bee ſufficient for the maintenance of
 the life and health thereof, working
 with ſuch effect within the bowels of
 the tender Infant, as it may thereby
 grow more and more to the ſtate of
 man, according to thy good pleaſure:
 and ſtrengthen both the mother and
 the Infant, that they may both grow
 to ſuch perfect health and ableneſſe,
 as that one may give, the other take
 ſuffi-

Insufficient sustenance for the preservation of life, and increase of strength through thy mighty power and working.

For which (Sweet Lord) and for all things else necessary for them, and for all other in the like case, we pray vnto thee as thy Son Jesus Christ hath taught vs, saying :

Our Father which art in Heaven, hallowed be thy name, thy Kingdome come, thy will be done in earth, as it is in Heaven. Give us this day our daily Bread, and forgive us our trespasses, as we forgive them that trespass against us, and leade us not into temptation, but deliver us from evill; For thine is the Kingdome, the power and the glory, for ever and ever, Amen.

Oh Lord receive this woman thy servant, and evermore mightily defend her. O Lord blesse this little babe, and receive it into the number of thy children. Oh Lord give it evermore grace to obtaine thy favour and mercy, to the perfect fulfilling of thy will al his daies, Amen. To thee be all praise for evermore, Amen.

O Lord increase our faith

A Prayer for Wisedome.

*As worldly wisdom seeketh naught,
In time of neede availeth ought;
So heavenly wisdom worketh still.
The things that please Gods heavenly will.*

The Motive.

Wisdom (as saith *Augustine*) is the knowledge how to chuse the things that are good, and to avoid those things that are evil. And *Aristotle* defineth it to bee a vertue of the minde, whereby those graces are obtained, which tend to the felicity of this life, and the life to come. *Thomas Aquinas* saith, that Wisdom is the meane whereby we are reconciled unto God. And the Prophet *Jeremy* saith in the seventeenth Chapter, that every man is a beast by his owne knowledge. But the wisdom that is from above, is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without iudging and dissimulation. It is a iewell unspeakeable: more precious than gold; a more excellent thing than it, no man can attaine unto. For what more excellent thing can

wee crave of the hands of God, then that hereby we may do that only which is good, and such as tend to eternall felicity, and which reconcile us to God our Maker through Christ our Redeemer and Saviour: the beginning whereof is the feare of the Lord, whose love towards us is so great, that hee willet him that wanteth it, to aske it at his hands, and hee will give the same most abundantly (asking it in faith) as he gave unto *Salomon* so plentifully, and in such sort, as they came from the furthest parts of the world to heare the same; and because that God will be knowne to be the authour of it, he often withholdeth it from the wise and mighty of the world, and giveth the same to the simple and poore in the sight of men. Let us pray therefore that we may obtaine it; it is better than gold or precious stones, and more sweet than honey or the honey-combe: without which, mans wisdom is foolishnesse; his abundance scarcenesse, his strength weaknesse, his glory shall be turned into shame,

The

The Prayer for Wiſedome.

O Almighty and everlaſting
 God, whoſe gift it is, that babes,
 ſucklings, and men of baſe degree,
 haue the knowledge and underſtan-
 ding of thy will, and men of profound
 learning, and deepe ſtudy, and worlde-
 ly experience, often want the ſame.
 It is thou which expelleſt darkeneſſe,
 and gineſt light; which takeſt away
 ignorance, and planteſt knowledge
 and wiſedome, denying the ſame to
 none that vnfaignedly aſke it at thy
 hands, without the which nothing
 can bee obtained which good is, no-
 thing annoyded which is euill, nothing
 continue ſafe, bee it neuer ſo durable,
 nor any enterpriſe either rightly be-
 gun, or happily ended. And that Da-
 uid Salomon very well conſider (haui-
 ng promiſe at thy hands, that whatſo-
 euer hee aſked hee ſhould obtaine) and
 therefore aboue all things, aboue
 wealth or riches, worlde-ly praiſe, re-
 nowme or glory, beauty or ſtrength
 yes, aboue poſſeſſions or kingdomeſ
 he onely requested wiſedome, which
 thou ſo abundantly beſtowedſt on
 him, that they repaired and came from

farre to heare the same, which is none other thing (sweet Lord) but the knowledge of thy diuine will and heavenly mysteries: it is the knowledge how to chuse the good and auoyde the euill: it proceedeth onely from thee, and with thee it hath bene from the beginning; vouchsafe to send it downe from heauen, where it attendeth about thy seate, and replenish my heart with the knowledge thereof. Giue mee a new heart, and a right spirit; for mans vnderstanding faileth in many things, but thy wisdom instructeth the simple, and maketh the tongues of Infants eloquent, directing the steps of the blind, and reforming the pathes of the simple. Wherefore, Oh Lord, I most humbly beseech thee, to stablish the same in my spirit, and write thy lawes in my heart, that I walke not in the way of error, but may abtaine from sinne, cleane vnto righteousness, and walke in innocency all the dayes of my life. Grant mee this thine especiall gift of heavenly wisdom, that I may perfectly know what thy diuine will and pleasure is, that I may alwayes direct my wayes by the rule thereof, louing thee in all things

things, continuing most thankfull for
all thy fatherly benefits bestowed and
conferred vpon mee, and that pros-
perity overcome mee not; nor in ad-
uersity I bee foolishly moued to seek
remedy or reliefe else where, but at thy
hands onely, who art my God and my
Santour, and who hast promised to
giue wisdom to all them that faith-
fully aske it.

Oh Lord, heare my prayer, and let
my cry come vnto thee. Giue me per-
fect wisdom, whereby I may truly
discerne the difference betweene thy
heavenly reuelation (which is wis-
dome from aboue) and vaine inuenti-
ons of worldly wits, considering that
the one in all things, as well in aduer-
sity as prosperity, in sicknesse as in
health, in anguish of minde, trouble or
griefe of body, as in wished estate and
pleasure, continueth most constant
stable, patient, and firme, with due
consideration, that it cannot bee but
good, whatsoeuer it be thou sufferest
light vpon vs. Contrariwise, the
other seeketh with more diligence to
avoid afflictions, troubles, and world-
ly calamities, the crosse (O Lord)
which thou layest vpon thy children
then wisely to auoyde thy heauy
pleas

pleasure; and that by worldly deuised meanes, as by riches, friendship, policy and strength; with this deceivable and fond conceit, that Fortune where shee fauours, there is plenty and peace; but where shee frownes, there is continuall want and trouble.

But my most sweet Lord and heavenly comforter, grant that it may be far from my heart, to thinke that any thing cometh to passe otherwise, then by thy Almighty prouidence, who willest nothing, nor doest any thing but what is most expedient and necessary for the vse of the bodies and soules of thy seruants, which we cannot rightly conceiue, without this speciall gift of thine, wherewith for thy Sonne Iesus Christs sake en- due vs, that wee be not led by fond conceit, or deceiue our selues with worldly experience; but that gouerning our liues according to thy will, measuring all our actions, words and thoughts by the right rule of knowledg, and weighing them in the ballance of perfect wisdome, in the end wee may be found in the number of those discreet Virgines, who had their Lampes continually ready; and not in the num^r

number of thoſe, that were taken vn-
 provided ; that the coming of thy
 Sonne Jeſus Chriſt be not terrible
 vnto vs, as to the loytering ſeruant,
 for want either of the light of a pure
 life, or gaires by our Talents, but
 moſt acceptable and joyfull, hauing
 the lampe of loue, and the candle of
 true faith continually burning wthin
 the ſecret cloſet of our hearts : that in
 the end wee may haue free entrance
 wth thee into that moſt glorious
 Kingdome. which thy Sonne Jeſus
 Chriſt hath purchaſed by his blood for
 all beleeuers.

O Lord increaſe our faith.

A ſhort Prayer for Wiſedome

AS long as wee beare about
 this fragile body imprifoning
 ſoule, I confeſſe, O Lord, that
 natures ſeeke by all meanes
 which is contrary to the Spirit,
 counting that wiſedome which
 is mere fooliſhneſſe. Wherefore,
 O Lord, vouchſafe to ſend downe
 wiſedome, which waiteth about
 Thy Throne, and plant the ſame in
 hearts, that meaſuring all our

things and deuices by the rule thereof,
we may alwayes doe, and intend that
which liketh thee, and shun the con-
trary in all things, through Iesus
Christ our onely Sautour and Red-
eemer, Amen.

O Lord Increase our faith.

A most comfortab'e prayer for such as
are in any kinde of trouble, di-
stresse or tribulation.

*Though thraldome thou doe here abide,
Be patient; God will soone provide
To ease thee, or to end thy dayes;
Dare thou his Crosse, and give him praise.*

The Motiue.

Like as the furnace trieth and seaso-
neth the porters vessell, and as the
fire purifieth the silver from the dross,
so both aduersity season and purifie the
hearts of Christians from the filthy
dross of security. For by crosses and
troubles commeth patience, and
patience hope through triall, and
therefore should we thinke it an excee-
ding ioy when troubles, afflictions, and
trials pricketh us, according to the

K

will

will of God, whereby wee are ſtirred
 up to commit our ſelves to Gods pro-
 tection and will by well doing, manful-
 ly bearing all afflictions, all extremit-
 ties of this world, and keepe (as it
 were) ſecret the ſorrowes, which ſala-
 mity bringeth unto us, and that with
 patience, whereby wee ſhall appeare
 happy men, and receive a Crowne of
 life which God our faithfull Creator
 hath promiſed to all thoſe that beare
 this croſſe with patience; for God who
 is faithfull, ſhal not ſuffer us to be tempt-
 ed above our ſtrength, but in the mid-
 deſt of our temptations, ſhall make a
 way, whereby we ſhall be able to beare
 whatſoever he layeth upon us. And
 thinke not that want of reliefe in po-
 verty, lacke of comfort in ſickneſſe,
 vexation of enemies, ſlander, miſ-
 reports, contempts, or any other kind
 of trouble either of body or mind
 happeneth unto thee by fortune (as
 is among ſuch as have not the feeling
 of the Truth, commonly tearmed
 but by the providence of GOD, and
 that for thy good, if with wiſedom
 thou weigh the ſame, by patience ac-
 cepting it as a fatherly loving corre-
 on, putting thee thereby in minde
 thine offences, and worldly vanities;

and be not dismayed, but turne from thy wicked wayes, leaving and referring thy selfe by hearty prayer unto God (whose will it is, for thy better profit, that such things should light upon thee) without irkelome taking it, without grudging at it, or with greater desire to avoyd it by death, than had *S. Paul* when he prayed to bee loosed, and to be with Christ; although many in such extremities cover to be out of the world, and desperately ruine into many evils. But stand thou fast, stand faithfully, and take patiently all crosses and afflictions, all temptations and calamities heere, being a ready way to patience; and pray for the aide of Almighty God, whose hand is alwayes ready to helpe such as are afflicted for his sake; hee will not suffer any greater affliction to fall upon us, or kinde he thinketh fit for our comfort. And wee must consider, that by many afflictions wee must enter into the feeling of the glory of Heaven. And therefore let us arme our self upon God in the day of trouble, and he wil deliver us. The Lord heareth the cryes of the righteous, and delivereth them out of all their troubles. And although we cry, & be not heard (I mean not utterly relieved) let us not take it vanities; it is for the best. Wherefore

let vs accept it willingly, and make of
neceſſity a vertue, which is to take pa-
tiently that which of our ſelves we can
not avoyde.

The prayer in trouble and
diſtreſſe.

MY GOD, my God, vouchſafe
turne thy louing and fauourable
countenance towards mee thy poore
creature, whom for my ſins thou haſt
brought low, and caſt into contempt
the world, and my foes rejoyce therein
in ſomuch as I am become like
Dwele in the deſart, that the birds
the ayre gaze, & wonder that my eſtate
is altered, my ſtore is turned into ſcarcity,
and my wealth to want, my plenty
into pouerty, & joy into ſorrow
ſadneſſe. Oh ſweet Lord, my pro-
ſperity is turned into aduerſity,
friends haue forſaken mee, and ſay
they haue often promiſed to helpe
they do not only not performe the ſame
but they diſdaine my company,
loath and abhorre my preſence: I
utterly reſuſed of all mine acquai-
tance, and they that were beſore my
militars, are now my deadly foes,
ſhake their heads at me; crying out

saying, There, there, so would we haue
it, now God hath forsaken him, and
such like grieuous taunts am I for-
ced to beare at the hands of such as
would gladly eat me vp. But thou O
Lord, see'st how I am clapt vp in cares,
how I am inuironed with a thousand
causes that procure intolerable griefe
both in body and minde, hauing no
refuge, no place of defence, no meanes
to helpe my selfe, beeing so beset
in calamity, that I cannot enjoy
my perfect liberty, either of body or
minde. But most sweet Lord, most
loving and most fauourable, most a-
ble, and most ready to helpe such as
are so the loaden with distresse: lo
I lye loaden at the gate of thy
mercy, knocking for ease, humbly cra-
ving thy assistance, who hast willed
such as are heavy loaden, to come vnto
thee. I come, I come my God, as one
wounded with grief, wanting comfort
and lacking reliefe. Receiue me, and
show me, shew thy louing countenance
and extend the helpe of thy holy name,
that I shal be safe; mercifully heare me
and thy wonted goodnes, consider my
distresse, weigh mine afflictions, looke
vpon my troubles, & send me ayde, af-
ford me reliefe, and grant me thy com-

fort, ſo ſhall my ſorrowes be turned
 againe into joy, my pouerty ſhall be re-
 lieued with ſufficiencie, and it ſhall go
 well with mee. For (ſweet Lord) al-
 though when I conſider mine eſtate,
 when I view my preſent miſery, and
 feele my want, I am ſtricken with ſor-
 row in mind, and vexed with intoler-
 able griefe, yet when I conſider, that
 Anne is the cauſe of my troubles, I
 cannot but comfortably reſolue my-
 ſelf with patience to beare them, know-
 ing that thou ſendeſt me troubles, to
 ſweane me from Anne. And thou haſt
 ſaid that whom thou loveſt, thou puniſh-
 ſheſt but for a time for his triall; who
 by being armed with patience, thou
 wilt come againe, & viſit him in love
 and comfort him. And theſe my diſcom-
 fortes, O Lord, I account as a ſweet
 medicine for my ſecurity, wherein I
 haue liued a careleſſe wretch: but now
 I feele that I went aſtray in my
 ſperity, and thou haſt called mee home
 by this aduerſity. Wherefore I can
 but giue thee thanks (ſweet Lord) for
 this thy fatherly correction, in alter-
 ing mine eſtate, for better triall of my-
 ſelf, that by patience I may take
 of hope; that ſo by hope of thy good
 loving kindnes, & fatherly promiſe

Which deceivest no man that unfained-
ly depends on thee, I may enjoy a most
comfortable renewing of my happy ex-
state again at thy good pleasure. I cast
all my burden upon thee, as thou wilt
all those that are heauie loaden to doe ;
refresh me most louing and mercifull
God, refresh me with the timely show-
ers of thy fauour and loue, that the ioy
and gladnes of my heart may grow vp
and choake the weeds of sorrow & an-
guish of mind. O my surpassing comfort-
er, leaue me not destitute of thy defence
and patronage, vouchsafe euermore to
be present with me in all my troubles,
in my distresse and want, that I faigne
not, but may rather reioyce therein,
knowing that a crown of life is laid vp
in store for as many as beare the yoke
with patience. Assist me, sweet Lord, in
all these vexations and tentations of
mine, that I may patiently look for thy
good deliuerance, which although it
come not as I wish, yet that, staying
thy leisure, in thy good time I may be
satisfied of my godly desire, which thou
hast promised neuer to defraud vs of,
nor suffer vs to depart empty away.

There was neuer any confounded
that trusted in thee, nor any forsaken
that called on thy holy name. Thou

railest the simple out of the myze, and
dust; thou puttest downe the mighty
from their high seat, and exaltest such
as are meeke and of a lowly minde.
Make me therfore meeke and humble,
patient and content, and to accept
what thou vouchsafest to lay vpon me
for my triall, for this I know and ac-
knowledge, O Lord, that though I be
poore thou givest riches; though I be
weake, thou makest strong; although
I be blinde, and see not the successe of
thy louing kindnesse, thou canst open
the eyes of my vnderstanding by the
experience of thy readinesse to relieue
me in euery distresse and misery.

O Lord, mine ayde is of thee, my
comfort in thee, and all my joy com-
meth from thee. Grant therfore (sweet
Lord) that I thinke not the continuance
of this my hard estate to be long, or
burdensome vnto me, but may willing-
ly accept the same as most sweet, light
and wholesome for me, & of a short time
alwaies referring to thy good pleasure.
Whether thou wilt raise me vp, or keepe
me low whether thou wilt leaue me in
this distresse, or relieue mee with thy
comfortable deaw of thy blessings.
Thou knowest what is most necessary
and expedient for me, and therefore do
as thou wilt.

With me what thou wilt, send me help
 whyn thou wilt, and as thou wilt. Lo
 heere I lye at the gate of thy goodnesse
 and mercy, still looking for thy stret-
 ched out arme to remoue that, which
 not of malice, but of loue thou hast
 layd vpon mee. Lord for thy mercies
 sake giue me not ouer, leaue me not al-
 together helpelesse, take not thy fauor
 bitterly from mee. But as thou hast
 fatherly corrected me, so vouchsafe lo-
 uingly to embrace mee againe, swee
 God for thy Sonne Iesus Christs
 sake, Amen.

○ Lord increase our faith.

A short Prayer to bee often sayd in the
 time of trouble.

Vhen thou wilt (O Lord) re-
 moue this heauy burden from
 mee, renew my comfort, and drive
 away the cares of my heart by the
 hand of thy louing kindnes, whom by
 my sin I haue offended. Come againe
 vnto me, O Lord, in loue, shew me thy
 louing countenance; take away these
 afflictions which I haue deserued. And
 as in loue thou punishest, to the end I
 should forsake my sinne: So Lord, I

(being sorry for my finnes) heartily
pray thee to giue mee grace and com-
fort againe, through the same thy loue,
for Iesus Christs sake, Amen.

O Lord increase our faith.

A Prayer to be defended from
enemies.

If thou take God to be thy Ray,
Thy foes shall not thy soule dismay;
But if elsewhere thou looke for ayd,
The simplest will make thee dismayd.

The Motiue.

IF it be possible (as much as in thee lieth) have peace with all men, and offend none. But if it fall out, that the world hate thee without cause, take it joyfully; but if thou hast deserved to be sorry, and seeke unity and concord quickly, lest suddenly thy aduersaries entrap thee in thy way, and so discredit thee. The most iust men have been wrongfully accused & have (guiltlesse) been condemned in many and sundry things, as Christ himselfe (the pattern of all integrity, the Saviour of the world) was accused of drunkennesse,

work

working by the power of diuels; and
such like, yet praised he for his enemies.
So likewise, pray for your enemies, and
doe for them what lieth in you; as to
feed them when they be hungry, giving
them drinke when they be thirsty, cloa-
thing and harboring them. Bless them
that curse you, do good to thē that hate
you, pray for them that hurt you; so
shal you have recompence at the hands
of God; and in any wise leeke not to
revenge, for it is the office of G O D.
Serve him, and hee will blesse thee,
and will save thee out of their hands.
Sau' could not hurt *David*, although
he were his mortall enemy, in respect
that *David* put his trust in God. Re-
ioyce not at thine enemies fall, nei-
ther bee glad when hee decayeth; but
pray for the amendment: And God
(as he hath promised) will be thy rocke
and deliverer, thy shield, and horne of
thy salvation, and thy refuge from
their cruelty. For fearing him, thine
enemies shall feare thee, five shall chase
an hundred, and an hundred shall put
a thousand to flight; for the Lord hath
respect to them that love him, and
keepe his Covenant. Yea, as the smoak
vanisheth, so shall he drive them away,
and as wax melteth at the fire, so will he
make;

make thine enemies to periſh at his preſence. Truſt in him faithfully, and feare not the force, the tyranny, the malice, the envy, the ſiniſter practice and miſchievous policies of any man. Put thy truſt in the Lord, and verily hee ſhall defend thee.

The prayer againſt enemies.

Keepe me, O God, from the hands of ſuch as go about to doe me hurt and vnderſeruedly warre to take away my life: for many there be that hate me, ſeeke my ſhame, my deſtruction and overthrow, inſomuch as without thine aſſiſtance, thy protection and aide, I ſhall not eſcape their hands, I ſhal not auoid their tyranny: they will obtaine their deſires, and accompliſh their deuices to my viter vndoing; Lord, they are many more than I can number that ſeeke to doe me euill; yea, and ſome of them my neighbors and familiars, and ſuch as I nothing ſuſpected; and not the leaſt of them but is of power and ableneſſe to deſtroy mee; yea, as it were, to eate me by, vneleſſe thou take part with me againſt their fury; but if thou be on my ſide, I care not who is againſt me; then ſhal I not feare what

man

man can do to me. why should I therefore fear such as now go about to hurt me. that endeauroz to discredit me, and to ouerthrow my doings? They shall not preuaile, they shall not haue their desires accomplished which they intend against me. O Lord be on my side, and then will I not say in my heart, They are so many and so mighty, that I cannot escape them; so politicke, that I cannot preuent them. My trust is in thee, and vnto thee I flie in all their assaults, who art a castle and forteſſe ſo ſtrong, that there is none (be he neuer ſollicitious) that can preuaile against the leaſt that truſteth in thee, and reſteth vnder the ſhadow of thy wings. Wherefore Lord, for thy Son Jeſus Chriſts ſake receiue mee, who come vnto thee (as the ſtrength of my being) humbly beſeeching thee to take vpon my cauſe, to conſider my troubles, and to weigh the ſorowes of my heart. Liſt vp thy ſelf againſt the furioſnes of mine enemies, drine backe and confound mine aduerſaries thine owne ſelf: fight thou againſt them that fight againſt mee. Turne their deuices and ſollicked imaginations from mee, elſer to their amendment, or to their owne vnderance, Let the weapons, which they

they liſt by to hurt me withall, rather pierce themſelues, and the malicious ſwozds which they utter to my reproach and diſcredit, redownd to their owne ſhame. Let ſuch as ſeake to perſecute me without a cauſe be diſcomfited and driuen backward. Giue me patience to beare their cruelties; conſidering that there was neuer any (no not the moſt righteous) but haue been ſubied to the euill deuices, ſlandereous ſwozds, and impiouſ practiſes of the wicked, whoſe tongues are full of guile, and the payſon of Aſpes vnder their lips; who were not aſhamed to ſpeake moſt opprobriouſly of thine owne ſelfe (ſweet Ieſus) who waſt boyde of all offence: yet ſlewe they thee and thine Apoſtles. Wherefore I who am a wretched ſinner, and of low reputation, cannot but take theſe extreme dealings of mine enemies with a greater patience, with great humility, and more hearty thankes, for accepting mee as worthy to bee of the number of ſuch as the wicked do hate and grudge at. But moſt ſweet and gracious Lord, as thou ſufferedſt for ſome time, ſuch railing, backbiting, malicious ſwozds, euill opinions, & miſdeceits ſo farre to preuaile againſt me

for the better enuring of my fragile nature to beare greater troubles: So purchase thy mercy to preserve mee from all such envious hearts, and malicious tongues, and defend mee from all blood-thirsty men, and from the hands of such as goe about to hurt me, that although the arrows of their wrath light on every side of mee, I may not be dismayed, but so much the more encouraged to beare it by thine owne example; that in the end, in stead of them it may please thee to choose out and appoint (as fit familiars for mee) such as may be faithfull, godly, vertuous, religious, loving and friendly: that both in a godly feare of the one, and zealous love of the other, I may beare my selfe, by the example and grace, so uprightly in all my doings, as mine aduersaries take none advantage against me; but seeing the sincerity of my life, and soundnesse of my conversation, they may bee altogether ashamed, and not so much as to mutter any thing against mee, much lesse devise any thing to hurt mee withall, or to overthrow my doings; and that the godly, and such as are of the household of faith, may be glad and rejoyce at my constancy, love my company, desire my confes-

conference, frequent my familiarity,
and cleave faithfully vnto mee, and I
vnsainedly vnto them, that the vngod-
ly, and such as hate the righteous may
bee ashamed of their euill dealings a-
gainst mee.

O Lord, strengthen my faith, and
arme me with continuall hope in thee,
whereby I may bee able to withstand
all the cruelties of mine aduersaries,
in such sort, as they may know it to
be thy selfe who fightest for mee, and
defendest my cause against their fury.
Behold (O Lord) my trust is in
thee; thy rod comfort me, and thy staffe
stay me vp, that I fall not into their
hands, by trusting in mine owne
strength, which is as a broken reed; in
mine owne policy or wisdom, which
is foolishnes before thee, or in the helpe
or friendship of man, which is vaine
and fallible. But leade thou me & guide
mee in all my doings, cogitations and
wordes, lest I erring from thy Com-
mandements, inclining my heart to
vanities and vice, mine enemies take
first occasion to say, Ah, ah, we saw
with our eyes, and hearing vp an euill
report of mee, and that deservedly. O
Lord, guide me in all truth, establishe
in my heart true desire and ablenesse to

swaile

Swalke byzightly in all my wayes, in humblenelle of mind, not in pryde; lest they say, he is so haughty, he knoweth not himselfe. Preserue me from drunkenness, lest they say he is now out of the way of discretion, he is beside himselfe, we haue now fit opportunity to work our wils on him, and so set on and hurt mee. Touchsafe to keepe me from the dangerous desires of fleshly lust, from hanting the place suspected or polluted with uncleannesse, lest they (taking iust occasion by my lewd behaviour) speak that which indeed may be downd to my shame & deserved infamy. Finally, O Lord, keepe me from all euill, that although by reason of my corruption, I be naturally inclined to wantonnesse and excelle, thou wilt giue me sobriety, lowlinesse, loue (euen to mine enemies) chastity, wisdom and discret vnderstanding both of their willes and mine owne weaknesse, that through thy grace I may frame my doings according to thy heauenly will in all things, leading the whole course of my life in sincerity & godly behaviour, magnifying thy holy name, who so regardest the prosperity of thy seruant, that thou sufferest him not to fall into the hands of such as would

would eate him vp. And let not the
 aduersaries of thy truth, O Lord, un-
 justly reioyce at me, tauntingly and
 contemptuously mocking mee, as they
 are wont ; vnielſe thou thinke it con-
 uenient for mee. I am in thy hands,
 and doe confesse it to be great and good
 reason, that thou shouldest doe with
 mee, what seemeth best to thy fatherly
 will, accounting this thy triall of
 my patience, to proceede euen of thy
 mere loue, and therefore if thou wilt,
 that they set vpon mee, or follow me to
 kill me, to persecute me, to laugh and
 scoone at mee, to frame opprobrious
 speeches and deuices against me, let
 thy will be done. Yet vouchsafe to
 continue my defence, my strong Ca-
 ſtle (and as it were) the pillar of a
 cloud standing betwene me and them,
 as thou stoodest in the wilderness be-
 twene the tents of the Egyptians, and
 the tents of the children of Israel, that
 the Egyptians could not preuaile a-
 gainst them, but were ouerthrowne in
 their owne imaginations. Lord, if thou
 wilt, thou canst turne their hearts,
 thou canst mollifie the hardnes thereof,
 thou canst turn their hatred into loue,
 and their malice into good will : thou
 canst giue them in stead of hearts to
 speake

woke wickednesse, mercifull & godly mindes: I referre it to thy heavenly prouidence, & wholly commit my selfe into thy hands, humbly praying thee, for thy Son Iesus Christs sake, to deale with mee and them according to thy mercy and louing kindnesse, and not after our deserts. Bee thou mercifull vnto mee, and euermore mightily defend mee vnto my liues end, conducting mee bryghtly in all my wayes, for Iesus Christs sake, Amen.

O Lord increase our faith.
And euermore mightily defend us

A short prayer for defence against
our enemies.

Lord, I am a sinfull creature, and haue deserued thine indignation, against me, yea I confesse that I haue deserued many & great punishments: yet Lord, for thy mercies sake, turne thee vnto mee, and haue mercy vpon mee, let not mine enemies preuaile in their mischieuous deuices against me: I am in thy hand, and they are within the compasse of thy power. stay their fury, let them not take effect in their deuices against mee, but for thy Son Iesus

Jesus sake, stand betweene vs, and put them backe. And as I haue offended thee by naturall blindness, so by the working of thy holy Spirit, I shall rise to thee, and liue in thee againe, through Jesus Christ our Lord; which vouchsafe to grant, that they may not onely not preuaile, but be ashamed and flye; sweet God, Amen.

O Lord increase our faith.

The prayer when a man taketh
a iourney.

*Before thou take thy journey, pray,
That God by Christ will guide thy way.*

The Motive.

FOrasmuch as the Earth is replenished with many perils and sudden dangers; whether we ride or goe, whether we worke or be idle, we have great cause to take diligent regard, that when we take a iourney, we desire instantly the Almighty God to conduct us, as hee vouchsafed to conduct and prosper *Abrahams* servant, in fetching a wife for *Isaac* his sonne, and *Toby* by the hand of his Angell *Raphael*, in his iourney to

Raghu

Rage; defending him from many dangers, and especially from the fish which was like to have devoured him. To whose protection and defence, if wee commit our waies, and repose un/ainedly our defence in his fatherly care, he shal likewise send his Angel to take such charge of us, that no kind of danger shal prevaile against us; especially, if we faithfully pray for his aid, behaving our selves godly and vertuously, not provoking his anger, by enterprising that which is ether uncomely or unlawfull; but to be doing good, as *S. Paul*, who behaving himself god'y in all his iournies, faithfully and often professed, that the right hand of the Lord mightily defended him. The like care hath hee surely of all such as trust him, and direct their wayes according to his will.

The Prayer for a prosperous
journey.

A Almighty God, and most mercifull Father, who guidest and defendest all those that in thy name walke and travell in this world; vouchsafe to stretch forth thy hand over me thy poore creature; leade mee and conduct mee in this my journey which bygent
occa

caſſon forceth me to undertake. And
 conſidering that the paths, (yea euery
 corner) of this wretched vale of miſery
 are replenished with innumerable pe-
 rils and dangers both of body and
 ſoule, wherin without thine aſſiſtance,
 protection and ayde, without the helpe
 of thy mighty hand, and outſtretched
 arme, wee cannot but fall and periſh,
 walking & wandring in the trouble-
 ſome & dangerous coaſts of the earth,
 where robbers, theeves and ill affected
 perſons in great number ſecretly lurk
 violently to take, not onely our proper
 ſubſtance and goods, which by the
 great labour and ſweat of our bodies
 wee haue gotten, or otherwiſe by thy
 prouidence are giuen vs but our liues
 alſo, if they be not prevented, and wee
 by thy good and fatherly prouidence
 defended: I humbly beſeech thee, O
 God Almighty, if any ſuch lie in wait
 in the way at this time, grant me fore-
 knowledge, that of thy more mercy I
 may happily auoyd their pretended
 ill, either by betaking mee another
 way, or being defended vnder the ſha-
 dow of thy wings, may ſo encounter
 with them, that by the force of thy
 right hand I may overcome them, be-
 ing of mine own ſelfe of no force, ne-

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ther lieth it in the strength of our owne
hands to put back or ouercom such, as
in this wicked intent rise vp against
vs. It is not the sword, the speare nor
strength of the horse, but thine owne
power that ouercommeth f: 2 vs, and
saueth vs. Touchsafe therefore, O
Lord, thy holy Angell to goe with mee,
let him goe before me, and direct me to
saue me, preserving me from all dan-
gers, as he did thy seruant Toby, go-
ing into a strange countrey. Conduct
me safely (sweet God) in the name of
thy Son Iesus Christ, that my busi-
ness may take good successe, and I may
make a safe and prosperous returne
without hurt, either by the mercilesse
and great waters by wild beasts of the
field, or by any other casuall meanes.
Suaue me from the stroake of thun-
der from lightning and tempest, pre-
serue and keepe mee as the apple of
thine eye, vnder the shadowe of thy
wings from the wates of the wicked:
that accomplishing the end of my jour-
ney, I may effectually finish and with
happy successe end my business, and by
thy omnipotent conduction, prospe-
rously returne againe according to thy
will without hurt of body or soule, for
thy deare Songs sake, Amen.

O

Q Lord increaſe our faith,

A thankſgiving after returne.

*At thy returne give God the praiſe,
Who ſtill conſiderſt thee in thy wayes.*

CONſider what dangers thou haſt eſcaped, in paſſing the perillous places of the world, no place or time being without his danger. And therefore at thy returne either unto thine owne home, or to any other place of reſidence bee not unmindfull to give God hearty thanks for his gracious protection and fatherly conduction. So ſhall he our heavenly Protector evermore be mindfull to direct thee in all thy wayes. But forgetfulneſſe of his loving kindeſſe therein, purchaſeth his diſpleaſure and overthroweth thee unawares. We ſee how many perils we are ſubiect to; ſome falling from their horſes, their horſes falling on the, break their legges, their lims, and bruiſe their bodies in ſuch ſort, as ſometimes enſueueth preſent death; yea oftentimes a ſlip on the ground in the plaine way, breedeth hurts to many. So that I ſay, theſe calamities conſidered, we are bound to

carefull to serue God, who preventeth all these dangers, and preserves us from all evils both of soule and body. Let us not be therefore forgetfull to craue Gods protection at all times and in all our travel, and yeeld him thanks for his late protection.

The prayer or thankesgiving after
returne.

Thanke thee, O most louing & most mercifull God, that it hath pleased thee to giue mee prosperous and happy returne from this my Iourney, by whose mercifull protection I haue escaped many and sundry dangers, which do abound in all corners of the earth: and hast giuen me such successe in my busines, as I must shall be to the best: and hast of thy goodness and meere mercy, brought in againe to mine owne home and resting place, to recreate & rest my weary members. I thanke thee, O mercifull God, for protecting and sauing mee thy Allye from all perills, from drowning by water, from the stroke of thunder, and from the flashes of lightning, from the claws and fangs of wilde beasts of the field, and from defending me from theeues, robbers, and men of bloody conditions, and for preserving me from hurt of body, & many other casualties, which the miseries of

of this wretched world do minister, and
whereby I haue both seene and heard of
diuers to haue perished; I doe acknow-
ledge it to be thine onely goodnesse, thine
vnspeakable loue & meere mercy, that I
haue escaped the, not able sufficiently to
praise thee for the same, nor to yeeld suffi-
cient thanks for thy fauour therein. But
sweet Lord, I humbly referre such laud,
honour, glory and deserued praise, as my
weaknes can yeeld. Giue me power and
ablenes to praise thee as of right I ought
through Iesus Christ our Lord, Amen.

O Lord increase our faith.

A thankelgiving to God the Father, God
the Sonne, and God the holy Ghost,
worthy to be often said.

*Give thanks to God who did us make,
And to his Sonne so deare ;
Who did our ransome undertake.
With the holy Ghost so deare.*

The Motive.

ALthough we cannot sufficiently praise
God our heavenly Father for his great
love in making and creating us in the be-
ginning to his owne Image and likenesse
and that when wee were not; yet let
humble our selvs with dutiful obedience
as good children to a loving father, pray

ing for grace to set forth (as much as in us
lies) his praises with *David* laying, Great
is the Lord and marvellous worthy to be
praised, who made Heaven and earth, the
Sea, and all that therein is, who keepes his
covenant and fidelity for ever, giving us
for his Sonne Iesus Christs sake, all things
for our use in time convenient, as first by
placing of the starres in heaven, with the
Sunne and Moone, their course and or-
derly motion, the herbs of the field; and
due maner of their spring, fading and wi-
thering againe. 2. The Sea so invironed,
compassed, and (notwithstanding the rage
and force thereof) kept within the limits
and appointed bounds; with the fishes so
infinite therein both small and great, and
the ebbing and flowing thereof, which all
serve onely for the use and service of man;
yea and without the which man could not
continue. Yet especially and above all
things, so great was his love, that he spar-
red not for our sakes, to give his only Son
even to dye most undeservedly upon the
crosse of our redemption. Which love of
the Father therein, as it moveth, or should
move a great desire of thanksgiving in us,
so doth the obedience of the Son give us
a greater occasion of thanksgiving, than
the tongue of any mortall man can ex-
press. By whose acceptance of the pangs

of death came the remission of all our sins as witnesseth the holy Ghost, the water of Life, which being sprinkled on our hearts procureth unfained love, wherby we have acceſſe (through Christ our only Mediator) to God the Father. Consider the unspeakeable patience of Iesus Christ, onely for our sakes making oblation, even of his own body to pacifie his Fathers wrath (the benefit wherof is so infinit, that no tongue can sufficiently set forth; for redeeming us from the punishments due to our transgressions, which no sacrifice else could obtaine) to make us one with God the Father again, continuing our only Mediator and intercessor unto the end. Wherefore praise God the Father who made us, praise God the Son who hath redeemed us, and praise God the holy Ghost who hath sanctified Gods elect, and giveth light unto the hearts of all such as serve the Lord unfainedly.

The Prayer, or Thankesgiving to
the Trinity.

O Almighty God, maker & creator of all things, and conſerver of all that thou haſt made, and protector of all that lone thee (who in the beginning, made all things of nothing, which all rest in thy hands, and in thee have their continuance)

nuance and being, and without whose prouidence they should conuert again to nothing :) wee yeeld vnto thee all laud, praise and glozy, and vnto thee ascribe al power, maiesty and dominion, who rulest all things, workest all things & disposest all things, according to thy will, to thine owne glozy, and to our vnspeakable and vnderferued comfort, who are as pilgrims and strangers, and without the same thy continuall protection, as creatures forsaken and cast awayes.

Lord, thy hand guideth all things, preserueth all things, and giueth all things for our vse, most disobedient and stiff-necked childezen, & through thine infinite mercy, and vnspeakable loue, thou vouchsafedst in the beginning to place vs in the garden of happinesse, where wee should haue continued, had not our first parents by transgression made forfeiture thereof, and so highly displeased thee, that thou repenting of the making of them, didst drowne the whole world for mans sake : & yet so tender was thy loue, so soone was thine anger conuerted into a desire of our saluatio, that thou vouchsafedst to send into this world, Iesus Christ to redeeme vs into thy fauour againe. O surpassing loue, where the sinner doth seeke attonement with the

offender, For which thy singular loue
 & mercy infinite, we cannot sufficiently
 thanke thee, O God of all comfort, nor
 thee sweet Saviour Iesus Christ, for thy
 obedience, for thy great humillity, and ar-
 dent desire of our reconciliation and e-
 ternall saluation: Lord increase our faith
 and send mee thy grace, and indue mee
 with thy holy spirit, that I may heartily
 render, and continually yeld all possible
 thanks vnto thee, not only for creating,
 keeping and preserving vs hitherto: but
 also for reaching vnto vs thy hand of
 loue againe after our great and long dis-
 obedience. I thankethee, O Saviour Je-
 sus Christ, Redeemer and Saviour of
 soules, who refusedst not, but most wil-
 lingly acceptest for our Redempti-
 on from hell and eternall death (being thy
 thine enemies) the opprobrious death
 the Crosse among notorious offenders
 being often spitefully intreated, buffet-
 ted, spit at, rent, & most injuriously han-
 dled, not for thine owne (sweet Iesus)
 but for our offences, for our sins, yea,
 purchase that by thine obedience, which
 we lost by wilfull rebellion against the
 heauenly Fathers precept and will. O
 good Iesus, we thanke thee, that it be-
 pleased thee to leaue the sacred maner
 of thy Father's right hand, and cele-
 brate

being, and putting on the base attire of a
 seruant, to walk in the troublesom pains
 of this miserable world, thinking it yet
 no robbery to be equal with God (though
 leauing his heauenly habitation for a
 time) according to his prouidence and
 heauenly fauor, to suffer here in this vale
 of misery, in this desert of sin, most cruel
 and most shamefull abuses, onely for our
 sins, which were so odious & vile in the
 sight of our good God, that no sacrifice
 or oblation could appeale his wrath and
 deserved displeasure towards vs for the
 same, but thy death only, and the sacrifice
 of thy precious and undefiled body by
 on the altar of the crosse, who willingly
 sufferedst the same for our sakes, not-
 withstanding, they were so grievous, so
 intolerable and odious, that by reason
 of the extremity and anguish thereof, thou
 wert constrained to sweate water and
 blood.

O surpassing loue, Oh loue without
 the which, the hatred of thine omni-
 potent Father had not been appeased, nor
 remoued from vs. Oh loue, without the
 which, we had been barred of all acces-
 unto the seat of mercy, and wanted fauor
 of Almighty God, and continued in his
 heauy displeasure, to our bitter destruc-
 tion, death and damnation. O sweet Iesus

O most louing comforter, giuer of health
 & restorer of life, how can we but prae
 thee, how can we but loue thee, how can
 we but magnifie & extoll thy holy name
 for ever & so tenderly louing vs, that by
 thy meanes (without our desires or de
 serts) we are restored from death to life,
 from the deserved displeasure of our crea
 tor, to his unspeakable loue and fauour,
 without which, we had perished eternally
 both bodies and soules. we haue atton
 ement now with him, who before we had
 so greatly offended, God our Maker,
 without whose fauour we fall, and with
 out whose helpe we perish and passe to
 nought. O sweet Iesus, thou hast taken
 vpon thee, not only to die for our redemp
 tion, and to rise againe for our iustifica
 tion, and to place vs in the sweet man
 of that heauely knowledge: but hast pro
 mised to continue our Mediatour to the
 heauenly Father for ever, while we
 shall men, liue as sinners in this vale
 of misery: making continuall intercession
 for vs, that he will vouchsafe neuer to
 withdraw his louing countenance from
 vs his poore creatures, but to be our
 Me, stay, and strong refuge vnto the end
 of our dayes.
 O Lord Iesus Christ. wee giue thee
 thanks, not only for that thou hast bene
 for a time here present with vs on earth

to manifest thy self vnto vs by the visible
shew of thy humanity, but for making
the cause of thy coming certainly known
vnto vs, which was indeed (in that thou
wast very God) to cal vs from blindness
and error (wherin we walked according
to the will of Satan) to take hold of thy
miracles & wonders, which thou so ap=
parantly didst worke, to declare and ma=
nifest thy selfe to be our Redeemer and
Advocate, and to confirme the same in
our hearts by faith, as thou diddest in the
hearts of thy Disciples, who not with=
standing they were present with thee,
continued neuerthelesse in darknes and
mis-beliefe, without the working of thy
Holy Spirit in them, whereby they con=
fessed thee to be very Christ, Son of the
living God, & only Sauour of the world.

Among all which thy great benefits,
O good Jesus, we yeld thee all possible
thanks, for that it hath pleased thee to
come vnto vs, after thy departure vnto
the right hand of thy Father, the Lantern
of Light, the Gospell of Comfort, the
Word of Truth, the food wheron our
soules may continually feed at full, with=
out the which we had been left vnto our
former darknesse, walking in error, and
in our wonted ignorance.

And for that thou knowest vs from

As,

the

the beginning to be carried into blindness
 and error) wongfully interpreting the
 parables & darke sentences of the Gos-
 pel) through the same thy loue thou hast
 left vs a continuall Comforter, euen the
 holy Ghost, proceeding from the Father
 and thee, who in the likenesse of a Dove
 descended from heauen vpon thee, and
 shewed himselfe vpon the Apostles in fir-
 ry tongues. Oh holy Ghost, our Com-
 forter, we yeeld thee most humble thanks
 that (through the gift of thy grace) we
 haue our hearts prepared, our vnder-
 standings lightned, and mouths opened
 to conceiue rightly thy word, to declare
 abroad the continuall things of thy
 Law, and manifest the secret misteries
 the Kingdome of God. Thou art the true
 light, and the light of truth; without
 which, it is impossible to please God
 Father, or to haue access to God
 Sonne, who together with thee, Oh
 Ghost, are but one God in essence, thou
 three in person. Make our hearts pre-
 pare, make vs cleane, sanctifie vs, and seal
 among the number of the Elect and
 sen: that when we shall approach
 the seat of iudgement, we may receiue
 through the merits of Iesus Christ
 onely the stipend of seruants, but the
 ward of obedient children, euen the

ritance of the kingdome of heauen, there
 to rest with thee, O Father our Maker,
 and with thee, O holy Ghost our com-
 forter and sanctifier, for euer and euer :
 To whom bee praise, and eternall glory,
 world without end, Amen.

O Lord increase our Faith.

A prayer to be sayd before the receiuing
 of the Communion.

*Before thou come this Table neare;
 Prepare thy selfe, make conscience cleare.*

The Motiue.

THere is said sufficient in a godly ex-
 hortation set downe in the booke
 of Common prayer to stirre up the minds
 of all well disposed persons, willingly and
 zealously to come to this holy Table ;
 whereunto before wee come, wee ought
 to adresse and prepare our hearts, to put
 off all rancour, malice, wickednes, and all
 kinde of vice, with the workes of the old
 man, which are disobedience and sin; and
 to put on the new man, which is righte-
 ousnes, comming thereunto in a pure and
 cleane heart, abounding with loue, peace,
 faith and Charity, that we may receive it
 to our comfort, Reade 11. Chapter of the
 first to the *Corinthians*, from the 20 verse
 unto the 29. and there shall you finde, not
 onely the manner of the institution and
 righte

right celebration thereof; but alfo how we ſhould receive it with heavenly profit; the danger being likewise manifested, which hangeth over the head of the un-reverent and vnfaithfull in receiving the ſame; to the exceeding comfort and conſolation of the godly, and to be the utter ſhame and confuſion of the wicked and ſinners.

Before thou preſume to come to this holy Table, forgive all men that have offended thee, not for a time, but even from the bottome of thy heart to be at one with all men in perfect charity, ſincere in faith, putting away all hypocrifie, diſſimulation, doubting and unſteadineſſe; being prepared in earneſt and hearty prayers, ioyned with true repentance and purpoſe of amendment, that thou maieſt faithfully eat the body, and drinke the blood of Ieſus Chriſt in the remembrance of his bitter paſſion for the cleaſing of thy ſinne; that thou mayeſt through his mercy, be received into the number of thoſe whom from the beginning of the world he hath choſen; and by their obedience accounted worthy to be his, and ſo poſſeſſing the peace in thy ſoule which paſſeth the underſtanding of man, thou mayeſt yet ſing praife and thankſgiving unto Ieſus Chriſt thy Redeemer, and only author of thy ſalvation.

variation in the congregation of the faithfull, without intermission.

A Prayer to bee sayd before the receiuing
the Sacrament of the Lords
Supper.

O Lord Iesus, the Son of the euer-
lasting God, and louing Father, who
hast voluntarily, & of thine owne accord
offered thy sacred body, and shed thy
most precious blood vpon the Crosse for
the redemption of vs men, most wretched
Unfull, lost & reprobate, not only thzough
the original fall of our first parents, but
by our owne most rebellious aſuall ſins:
and haſt left vnto vs this holy Sacra-
ment, as a pledge and aſſurance, that
thzough thy death al that truely partake
of this ſacred & heauenly inſtitution of
them, appzeheending the myſtery thereof,
and applying the ſame in our hearts by
faith, ſhall be partakers alſo of the bene-
fit of thy ſauing vertus, and the fruition
of life and glozy in the heauens with thee
after this mortality.

Accept vs now, O Lord, and make vs
all worthy receiuers of this holy Sacra-
ment, clenſe and purifie our hearts and
affections from ſinne; and giue vs thy
Holy Spirit to helpe our weakenesse,
that

that we through constant faith, may receive and eate this sanctified bread, and drinke of this blessed Cup, in a holy and reuerent remembrance, that thy Body was crucified, and thy blood shed euen for the remission of our sinnes. And grant that it may so effectually worke in our soules, that we may euer hereafter liue in all holy & heavenly obedience vnto thee, mortifying the old man with the lusts thereof, and be more and more renewed in the new man; hauing alwaies before our eyes the crucifying of thy body, and shedding of thy Blood vpon the crosse, and apply the same to the washing away of our sinnes, and the reformation of all our imperfections, that wee may henceforth feare to offend thee, and truly indeauour to serue and please thee, according to thy heavenly will, in al the future course of our liues. And finally, receiue the crowne of that heavenly and eternal glory, which thou by thy death hast freely purchased for all that through a true and liuely faith receive this holy mystery.

○ Lord increase our faith.

At the receiuing of the Bread, say thus.

○ Sweet Iesus, as thou hast giuen thy selfe to be the bread of eternall saluati-

eloe

tion; so vouchsafe to worke in me by a lively faith, that I (receiuing the same) may be, and euermore continue in thee, and thou in mee. Amen.

O Lord increase our faith.

At the receiuing of the Cup, say thus.

O Lord vouchsafe, that as thy Blood was shed to wash me a sinner, from the corruption of old Adam; so grant that it may through a lively faith take effect in me: wash me from the filth of sinne, and renew in me the fruits of righteousness, that I may become a fit member of thee, thus and dye in thee, Amen.

O Lord increase our faith.

A prayer after the receiuing of the
Communion.

*Amend thy life, give thanks to God,
Abandon sinne, euyd the red.*

The Motiue.

VSe not the manner of many, who in the day wherein they repaire unto the holy Table of the Lord, do not only lightly esteeme the weightinesse of the matter but lewdly give themselves to wanton company, gading here and there to banquets and tavernes, and loosely (above other dayes) give themselves to unseemely beha-

behavior; but remember the promiſe thou haſt made to God, to become a new man, to leave all wantonneſſe, and to cleave to godlineſſe of life. Be not like the dog that turneth to his vomit, or the ſow of her wonted wallowing in the dirt of ſins, but be holy as your heavenly Father is holy, Seeke the Kingdome of God, and the right couſneſſe therof, and all things ſhall be given you; and as the true members of Chriſt, in the end we ſhall reigne with him in eternall glory.

The prayer after the receiving of
the Communion.

O Omnipotent and moſt merciful Father, I thy ſilly creature praife thee (not able to yeld thee thanks ſufficiently) for thy unſpeakable favour and loving kindnes, in feeding me at this time with the Spirituall food of the Body and Blood of thy Sonne Jeſus Chriſt, whom thou vouchſafedſt to ſend for our redemption into this miſerable world, and to give him even to the death for mee. In remembrance whereof, he hath willed vs to eat his Body, and drink his Blood, to the end by faith we ſhould be united & knit unto his Body, and being waſhed from all our finnes through his Blood, leade a new life. Vouchſafe
humble

humbly pray thee, for his sake to endue vs
with thy holy Spirit whereby hereafter
casting aside the workes of darknes, we
may walke in the true light of thy holy
Spirit, in the number of thy chosen and
elect children, waiting faithfully when
he shall come againe for our deliuerance
out of this mortall life. And whilst we
live here, vouchsafe vs unfained desires
to be partakers of that his holy institu-
tion, and (through thy holy spirit) to lead
our liues according vnto thy heavenly
will in all things, keeping our bodies
undefiled, as fit receptacles for so heauen-
ly a food, that our soules may enjoy the
benefit of the mystery thereof by faith,
through Iesus Christ our Redeemer,
Amen.

O Lord increase our Faith.

A Prayer to be sayd for him that is sicke,
necessary against Satan, who is
then most ready.

When sicknesse sore oppresseth thee;
Repaire to Christ, take Physicke free;
He cures the sore that Satan makes,
And sadnesse that the body takes.

The Motiue.

It pleaseth God, often to lay the heavy
burden of sicknesse upon the weaknesse
of our corrupt flesh, to the end hee may
win

win the same to be so much the more subiect unto the spirit, that the soule, the principall part of man, may be so pure and cleane, as in the end it shal appeare before him to honour, and not to dishonour. And that it is the cause that he punisheth those whom he tenderly loveth, and letteth the reprobate and wicked enjoy a further liberty of their health, and other their desires here in earth, as the end that (thorow his iustice) their fall may be the greater and more iust. Wherefore take not heavily this crosse, this fatherly correction of his; but rather imbracing it willingly give him praise hartily, referring thyself unto his will lovingly, patiently and faithfully. For it is a manifest token that the correction is even of Gods meere love (tending thy salvation) when thou takest it with patience. Despaire not therefore of this sicknesse of thine, neither thinke that God intendeth any thing thereby, but thy profit, the amendment of thy life, where commeth his love, and thereby he saveth all that beleeve in him. Be faithfull therefore, call upon him in the day of thy visitation, and he will heare thee; pray to him and he will heale thee, if it be for thy benefit; and therefore must thou refer thy selfe to his providence, whose care over his servants is such as hee never suffereth

them to perish, but by sicknesse, and other gentle warnings, calleth them hom from wandring abroad, and following the vanities of this wretched world, wherein is nothing but vanitie and affliction of spirit, labours, cares troubles, enemies, debates, and daily subiection to many casualties. What is this life, but short and evill? All flesh must die; God hath so decreed it. Man is altogether vanitie; his life a vapour, a bubble of water, he passeth as a shadow, live he never so long. Prepare thy selfe therefore to dye, that death take thee not unawares; make thee fit for the LORDS comming, that is, cast away the love of worldly and transitory things, and be ready to leave the world it selfe, and settle all thine hart upon the world to come, wherein there shall be no sicknes, but continuall health; no death but life eterna'l, no sorrow but ioies without end, a place, that all the sicknes, all the punishments, the crosses, and calamities that can be here sustained, cannot deserve, neither are all pleasures of the world comparable to one moment of the celestiall ioies; and therefore these willingly to bee left, and the other earnestly to be desired. This is the place that is prepared for the elect of God, being full of such ioies as the eye hath not seen, the eare hath not heard, neither can

can the heart of man comprehend the unspeakable riches of the glory, peace and endlesse blessednes, that Iesus Christ (that unspotted Lambe of God) hath prepared for all them that forsake themselves (that is the world, with the pleasures therof) and cleave unto him. Cry unto that sweet Iesu as the thiefe that hung on the Crosse with him, and as the Publican; & he will be mercifull unto thee, and remember thee in his kingdome; he hath a watchfull eye over those that betake them unto his protection and turneth their sickenes and other chastisements alwayes to their soules health. The right hand of the Lord strengthen thee, the blood of Iesus Christ wash thee, the holy Spirit comfort thee, and preserve thee to eternall salvation, Amen.

The Prayer in sicknesse.

O gracious Lord, and omnipotent Father, maker of all mankind; through thine Almighty power hast created me after thine owne similitude and likeness, & placed me here in this vale of sin, in the vale of misery, where Satan usurpeth dominion and rule, and seeketh to bring men in subjection to his wicked and detestable authority, and hath set his mischievous ministers to afflict mee,

seeke mine ouerthrow, & hath neuer left
 tryng me with sundry temptation, since
 I came into this miserable world: yea,
 Lord, I haue abidden many and hard
 battels, cruell combates and assaults,
 betwene my flesh which is ready to yeld,
 my spirit, which standeth in defiance
 of him and his wicked crue. But O
 Lord, now I feele him busie, now he be-
 cometh all his diligence to win me, seeing
 my body already shaken with thine own
 hand, and stricken with thy rod of corre-
 ction, now I am as it were, at deathes
 doore, he spareth no trauell to try me, no
 pains to pinch me, he was neuer so busie
 (O Lord) and opportunity neuer so fit
 for his purpose, by reason of my present
 weaknes. The grievous sicknes which
 hath taken hold of me, haue dried vp all
 my bones, & consumed my poore carkasse
 even to nothing whereby he perswadeth
 me, that thou thus blitest me of mere
 malice. But sweet Iesus, he is liar, and
 there is no truth in him: I know (and
 thou hast said it, that art truth it selfe)
 that thou whom thou louest, thou punishest:
 O Lord, so I accept it. Thou hast
 changed my health into sicknesse, thou
 hast plackt mee downe, and cast mee
 into my bed; thou hast giuen me weak-
 nesse for strength, not that either I
 should

should the rather yield to that mine ene-
 my, or thinks that thou wilt cast me
 cleane away: but to the end to saue me:
 not to kil me to rellene me, not to put me
 from thee, to call me vnto thee, not to giue
 me into the hands of Satan. But sweet
 Iesus pzeuent him, turne all his bene-
 mious darts from me. Thou hast broken
 the bow of his strength, and triumphed
 ouer him vpon the croffe; thou hast stop-
 ped the gates of hell, so that whatsoeuer
 Satan suggesteth to make me afraid, he
 shall not pzeuaile against me. Be thou
 my strength, sweet Iesus, in my weak-
 nesse; be thou my health in my sicknesse,
 who in my greatest danger come vnto
 thee the authour of this my correction,
 humbly beseeching thee, that as thou hast
 cast me downe, thou wilt either raise me
 vp, or giue me patience. Oh good Iesus
 the Phisitian both of my soule and body
 let thy Blood wash the one, and thy
 mighty power relieue the other. Graunt
 me grace that in all willing obedience
 may refer my crazed estate both of body
 and soule vnto thy mercifull considerati-
 on, whether it be better for mee to con-
 nue vnder this visitation of thine, or to
 celeue health again. Thou knowest, I
 wh it is most conuenient for mee, de-
 with me not by iustice, but in mercy.

I confesse (Lord) that when this vile boy
of mine enjoyed health, and felt not
thyne heavy hand, it ran into all wilfull
rebellion against thee, I was obstinate,
warily, and like an untamed colt, and
therefore hast thou just cause thus to
plucke mee downe, that I may rise vnto
thee, and confesse mine owne frailty,
wherby I stood too much in selfe-loue of
this my filthy carcasle, which is the
cause of this my rebellion against thee,
which is the prison that holdeth (as it
were captiue) my silly soule, that faine
should be dissolued, and rest with thee:
Thou hast summoned mee, O Lord, I
must appeare, thou tellest mee, I must
come, nothing can keepe backe that thou
wilt haue, all must appeare when thou
arrestest. wherefore, O God, in the name
of Iesus Christ, send thy holy Ghost in-
to my heart, that it may labour with mee,
and make all things ready in me against
that day, minut and moment, that it may
strengthen me in this my great weakness
and wash mee with the oyle of comfort
before I goe hence, and be no more seene.
O Lord, thou knowest all things, and
thou canst doe all things, and thou canst send
me health again when thou wilt (when
thou shalt see an houre fit for the dissolution
of body and soule) accept me into the bo-
some

ſome of thy mercy, and receiue mee into
thy Kingdome, which vpon the Crolle,
good Ieſus thou diddeſt euen with bloody
paſſion purchaſe for all thoſe that vnfa-
nely beleue thee & forſake this miſerable
world, whereof, and of all the pleaſure
thercof, grant me preſent forgetfulneſſe,
and giue me, O Chriſt, a taſte of heauen
and heauenly things. Only grant me to
call to minde the ſinnes of my youth, and
frailties of al my life paſt, and vouchſafe
me grace truly to repent them all, that
thou Lord, mayeſt with thy finger blot
them out of the Booke wherein they are
written, & faſten them to thy Crolle, that
thy bloodſhedding may remaine an euer-
laſting testimony, that they by the ſame
bloodſhedding are freely forgiven me. O
Lord abandon Satan, and al that is euill
in me, that I may willingly accept the
crolle of ſhine, and be content euen with
patience to continue thy good time vntill
the ſame, and when thou wilt haue me
appeare to yeld my body and ſoule into
thy hands toyfully, ſweet Ieſus, Amen.

O Lord increaſe our faith.

A ſhort Prayer in ſickenneſſe.

My God, my God, ſweet Ieſus
Santour, ſeoke in mercy vpon me

poore and wretched creature, whose health is impaired, and sicknesse increased, whose strength is become weaknes, and that hath taken fast hold vpon me. O good Iesus, consider my miserable estate, forgive my sins, & giue me grace to frame my desire to serue thee, & faith in thee, to beate down Satan vnder my feet. Let not him triumph ouer me, let me victoꝝ, O louing Iesus, wherein vpon the crosse thou ouercamest him, be my victoꝝ. And let death haue no further power ouer me, the only to dissolue the soule from the body, wherein it is imprisoned & fast bound in the chains of mortality, which thou hast decreed shall once againe passe to earth, by means of death, which flesh cannot auoid, and thou hast prescribed me a set time to wander in this pilgrimage. And this thy visitation, O Lord, I accept as a louing remembrance for me, to be mindful of my miserable estate, it is only of thy fauour to call me vnto thee, from whom I haue long absented my self. But I repēt my former life, and appeale to thee for helpe in this extremity. I cry to thee for ease, and doe humbly pray thee (as thou hast promised) thy heavenly hand of correction vpon me, to vouchsafe to extend the helpe of thy right hand, for mine amendmēt and comfort

comfort againe, or else ſuch patience, as
 I may faithfully wait, when death ſhall
 approach vpon this poore carkeſs of mine;
 and that I may embrace the ſame with
 unfained hope of changing my mortall
 life into life eternall, and my ſorrowes
 into the ioyes of euerlaſting bleſſednes
 through thee, and for thy ſake ſweet Je-
 ſus my Saniour, to whoſe protection
 and diſpoſing, I here betake me, Amen.
 O Lord increaſe our Faith.

A very godly and devout meditation and
 confeſſion of our finnes, with humble re-
 queſt unto Almighty God, that he will
 vouchſafe to eſtabliſh true repentance in
 our hearts, and of his mercy turne away
 the plagues which wee juſtly have deſer-
 ued for our manifold iniquitie; very
 neceſſary for all Chriſtians daily
 to remember in theſe
 dayes.

*Let us fall downe with weeping eyes
 With one conſent (from heart) on knees
 Our finnes have ſo deſerued thrall,
 Nothing ſo ſure as ſudden fall.*

Let us ſee as a glaſſe before the eyes
 our hearts, the cauſe of the firſt fall
 which was falling away from God,

continual working of wickednes, wherein the whole world is wonderful workmanship (Noah with a small number of persons only excepted) perished Let us likewise call unto our remembrance the sudden destruction of Sodom & Gomorrah, with fire and brimstone from heaven, for disobeying the voice of the Lord pronounced by Lot for their repentance: wherein we may, as it were, behold before hand what wil become of us, without our speedy repentance, neglecting (as we do) the words and messages of the Lord revealed unto us by his Prophets & Preachers, threatening plagues to follow our wilfull rebellion. Let us not be like unto the deafe Adder, stopping our eares from the hearing of our iniquity reprooved, which we embrace with such greedines; but like relenting hearted *Ninivites*, put on the sackcloth of unfained repentance mourning for our many thousand sins. with fasting and earnest praier from the lowest to the highest, and after the good example of *David* and *Iob*, prostrate ourselves in heart with lamenting spirits before the mercyseat of our good God: who as he is not hasty in plaguing (expecting our repētance) so wil his punishment be the greater without hasty & speedy conversion. Let us not therefore be slow to

turne unto him, let us not defer from day
 to day, according to the illusion & wicked
 perswasion of Satan, who would that we
 should be taken unawares, for suddenly
 wil the wrath of God come, whē we think
 not of it, and in his vengeance wil he de-
 stroy us. Yet so loving is he and merciful,
 that if we call upon his name, making our
 prayers unto him, untainedly repēting us
 of our sins from the bottom of our hearts,
 he wil heare us from his holy heavens, &
 receive vs againe vnto his mercy, accord-
 ing to his promise unto *Israel*. The wic-
 ked *K. Achab* humbling himself & cloth-
 ing himself in sack-cloth, & sleeping in
 haire-cloth, obtained pardon for his sins.
 The mercy of the Lord is great toward
 them that repent, that the examples ther-
 of are infinit in the Scriptures. The Lord
 had determined to destroy the *Ninivites*
 but because they repented at the preach-
 ing of *Jonas*, he spared them. Wherefore
 let us speedily forsake our sins, and more
 and more grow into hatred thereof, untain-
 edly cleaving unto righteousness and
 holinesse of life. Repent, repent, for the
 Kingdome of God is at hand. Every one
 that saith, Lord, Lord, shall not enter into
 the Kingdome of heaven, but he that doth
 the will of God: turne therefore unto the
 Lord in feare, and thou shalt be saved.

The prayer for pardon of our sins.

O Lord, vouchsafe to powze the oyle
 of thy most holy Spirit, into the
 wounds of our hearts, w^herby the hard-
 nes therof may be so mollified, that we
 may sigh and lament, weep, & euen rent
 our hearts at the consideration of the
 wicked and abominable estate of our
 life past, which is so far gone with the
 childe of selfe-loue, that without thy
 unspeakable mercy it is euen at the
 point to be deliuered into the pit of eter-
 nall perdition: glue vs grace (we hum-
 bly beseech thee) from the highest to
 the lowest, from the greatest to the
 least, to repent' vs of our sins, and heart-
 ly to turne vnto thee, whose high dis-
 pleasure we haue deserved thzough our
 manifold transgressions, whom thou
 hast (in respect of our disobedience) pro-
 nounced rebels, bastards & children of
 the bondswoman, and without repen-
 tance, barred from the inheritance
 which thy Sonne Iesus Chzist hath
 purchased for all true beleeuers. We are
 disobedient children, and haue so much
 yielded our selues to the desire of sin, &
 walked according to the conuersation
 of the old man, which is corruption, so
 as degenerating from the lawes & di-
 uine

uine institutions, following so much the will of Satan, the lusts of the flesh, and the vile allurings of the wicked world, that thou hast cast vs off as none of thy childzen, insomuch as when we consider the heavy and intollerable burden, which by our vnrightrousnes we haue deservedly heaped vpon our selues, in losing the fauor of so louing & bountifull a Father, and so sweet a Sauer, it bringeth vs into a great feare & terror, procuring a great dislike and loathing of our selues for the time: but our nature being nothing but corruption, falleth into a present forg. tfulness of our end, & turneth forthwith into his old vomit againe.

But most louing & euerlasting God, when the deserued punishments which hang ouer our heads shall light and fall vpon vs for the same, what shall we doe? It is prepared and it is comming, we cannot (by any deserts of ours, but only by the intercession, mediation, & merits of Iesus Chzst, which neither auaileth without our true repentance) auoid them. Wee beseech thee therefore our hard & stony heart. O Lord, for thy Son Iesus Chzst sake, giue vs lamenting spirits, trouble vs with vnfained sorrow for our sinnes, and make vs ready and willing to turne to thee vnfainedly. Our nature being

ble, & our blindnes great, we are most
 apt euen with great obedience, care &
 diligence, to serue, to please & obey men
 of authority heere in this world, by
 whose disfauor there can arise but smal
 or no hurt, or punishment at all, & euen
 cry out when they frowne, or grow in
 dislike of our doings, but we neuer giue
 our selues (or very seldom) to the full
 King of our duties, to thee by executing
 those things which thou comandest vs
 whereby we breake & forfeit that bond
 which thy Son Iesus Christ sealed
 with his precious blood vpon the crosse
 whereby he confirmed for euermore a
 league & peace betweene thee & such as
 forsake sin, & cleane vnto righteousness
 and truth. O unhappy wretches that
 we are, who being in the very bosome
 of so loving & so mercifull a God, should
 (yeelding vnto the desires of the flesh,
 the vanities of the world, & the will of
 the diuel) be thrust out of the presence,
 wherein consisteth all peace, all loue, and
 hope, quietnesse of mind, patience, long
 suffering, meeknes, & all good whatso-
 euer. But wandring & going astray af-
 ter our owne corrupt desires, what re-
 maineth in vs but strife, hatred, misbe-
 houe, despaire, couetousnesse, adultery,
 witchcraft, contempt of thy lawes, and

all kind of euill, and to rest as accursed.

Lord, we acknowledge, that sin and iniquity hath gotten the highest rule, sitteth and ruleth ouer al the corners of the earth: & righteous dealing, simplicity & innocency is condemned of many. Root out therefore (good Lord) root out of our harts all haughtines, deceit, wrongfull dealing, & euill imaginations: and plant in stead thereof, humillity, iustice, & vnfained good will, and helpe one towards another. Let not Satan rule, let not the flesh yeuaile against thy spirit, let not the world beguile vs, who are our mortall enemies most strong, & most weak: in so much as they are not ready to run vpon vs, as we are prepared; they are not so politick to deceiue vs, as we are ignorant and easie to be carried away from the light to darkness.

Forgiue vs, Lord, forgiue vs, for thy Son Iesus Christs sake, strengthen vs with thy grace; we haue erred, we haue done amisse, we haue followed too much the will of satan, we haue yielded too much to the motions of the flesh, too much imbracing the pleasures of this world, whereby we haue lost the most sweet comfort of thy celestial promises. Who hast said, that who so obeyeth thy voice, in keeping thy law,

shal be most blessed, yea in all his waies,
and in his going forth and coming in, &
in all things which he taketh in hand.

Oh sweet Lord, what darknes, what
errour, what corruption remaineth in
vs, that we are so slow to doe good, and
so prone to doe euill? and yet cannot
lament our misery, nor beswaile our es-
tates, we cannot sigh nor sorrow at the
forfeiture of so many sweet blessings,
nor incurring the penalties of infinite
curses of thine, by disobeying thy will
and precepts, which thou injoyndst
vs, in all things to fulfill and obserue.

But vouchsafe (good Lord) vouch-
safe of thy mercy for Iesus Christs
sake, to turne away thy heavy displea-
sure & punishment which we haue de-
serued, that they light not vpon vs for
our misdoedes. Blot out all our iniqui-
ties, lay not our vnrightheousnes, our vn-
thankfulnes & wilful rebellion against
thee, to our charge; for if thou shouldest,
good Lord, what should become of vs, what
might we looke for as our iust reward
but death and damnation? O Lord, we
confesse, that for so sundry & bounti-
full benefit receiued at thy hands, such
as our corruption, that we do not onely
take them without thanks, vse them
without care, but most foolishly, and vn-

aduisedly attribute the gift thereof to
 ſome creature, and caſt the praiſe vnto
 him; or elſe we receiue theſe as giuen by
 fortune, & take not only the due honour
 from thee, but make the creature the au-
 thor of that, that commeth onely from
 thee the onely Creator and giuer of all
 things. O moſt ſweet Lord, ſuch is our
 ignorance, ſuch is our blindnes, & ſuch
 is the error that hath reſted and remain-
 ed in vs euen from Adam, through our
 voluntary blindnes, which though we
 embrace, thou offerest light, & we reſuſe
 the ſame: we are ignorant, thou giueſt
 wiſdome, and we neglect the ſame; we
 go aſtray, thou calleſt vs, but we reſuſe
 to come. Lord, we are like the butam
 Heifer which reſuſeth the yoke, we are
 like the deafe Adder, which reſuſeth to
 heare the voice of the charmer, charmed
 neuer ſo wiſely, we harden our hearts
 as the Adamant, we will not receiue thy
 gentle alluring, thy fatherly admonitions
 and loving corrections. Thou comma-
 deſt vs to caſt away the darknes of ig-
 norance, and to put on the light of the
 Goſpell, but we ſtop our eares, we re-
 fuſe to heare, opening our eares to plea-
 ſures, & fixing our eyes vpon vanity, en-
 ring in the paths of vngodlineſſe, deſpi-
 ſing the precept of iniquity, & deſpiſing

the sweet water of life. Our hearts are
 alwayes ready to embrace delights and
 fantasies, bitterly despising nature, cor-
 rection & knowledge. We remember the
 time present, the time past, for which we
 haue to answer, and the time to come in
 which we must answer (good Lord) we
 think not on. We must consider that our
 time is like the flower of the field, to-
 day fresh and faire, and to morrow cut
 down, dried vp & withered. We consi-
 der not that we passe as doth the shad-
 ow, and vanish as a bubble of water,
 as the smoake & waues of the sea. But
 we foolishly deferre the amendment of
 our liues vpon the hope of thy long suf-
 ferance, & consider not that thy wrath
 commeth suddenly. We consider not the
 sudden death of sundry, which being
 now most lusty, gay and strong, are by
 and by dead, & laid with the substance of
 our own flesh, euen vnder the earth, where the
 worms possesse that which was so dainti-
 ly fed with sundry fine delicacies, and
 clothed with nice, monstrous & gorge-
 ous apparel, sumptuous attire, beidzed
 with silke, and settled themselves in statelie
 high houses, euē to the skies, their souls
 departing with the vn-satiabie glutton,
 where is no water to coole the vnquēch-
 able heat of thy displeasure against the.

O Lord, thou laughest at our vanitie,
yet most sorry to see vs to be led by the
direction and hand-leading of Satan,
whose desire is to deuoure (if it were
possible) euen thy chosen ones. But
thou wouldest not that wee should pe-
rish, thou desirest rather that wee should
conuert & liue, thou reioycest not at the
death of a sinner, but there is gr: at joy
in heauen for his repentance wherunto
though louing by thou call vs, we go on
still in our wickednes. Thou giuest vs
knowledge of thy will by preaching,
& thine omnipotency thou manifestest
by thy creatures, both in firmament a-
boue, and in the earth & sea below. But
we vnderstand it not, we heare it not a-
ny way, consider it not. The good which
we should doe, we doe not, but the euill
which we should not, that we greedily
follow. Yet notwithstanding all which
our corruption, disobedience, and full
wickednesse; thou (of thy mercy
abundant) so intirely lovest vs, that
thou gaue thine only begotten Sonne
to suffer the most shamefull death of the
crosse for vs, and hast let him as equal
with thy selfe, euen at thy owne right
hand, to the end he might make com-
mual intercession for vs vnto thee, and
that thou shouldest him wee might haue

conement with thee, and accesse vnto
thee for euer. wretched sinners that we
are, if we by our wickednesse, rebellion
and loosenes of life, lose so great a bene-
fit which he so dearly purchased for vs,
euen thy wonted mercy and louing fa-
uor, and make of none effect his dying
for vs; what remaineth for vs, but euen
the most fearfull sentence of iudgment
in that day when all secrets shall be o-
pened, and euery man receiue according
to his deserts. To whom then wilt say:
Go ye cursed into the flames of eternall
fire, prepared for the Diuell and his
angels, which neuer shall be quenched,
where shall be continuall weeping, wal-
ling, anguish, and gnashing of teeth:
when we shall be neither our selues a-
ble to plead the contrary, nor haue any
advocate to gainsay thee in thy iustice.
Then shall wee bee sorry, then shall
we lament, but too late. Then shall wee
heare thy most comfortable entertain-
ment of the godly, when thou shalt
say, Come ye blessed, possesse ye the
kingdome prepared for you from the be-
ginning: where shall be nothing but
joy without ceasing, continuall glad-
nesse, comfort and unspeakable consol-
ation, euen for such as clothed thee, fed
thee, lodged thee, & visited thee being in
prison:

prison: them shalt thou embrace, the shall
thou meet in the clouds with most sweet
words of comfort: but such as haue seen
thee (euen the poore and little ones) to be
sick & comfortlesse, and haue denied the
reliefe & aid, or hunger, and haue with-
held food, thirsty & gaue no drink, naked
and haue not clothed them. Such (O
Lord) shall suffer hunger, cold, naked-
nes, & thirst with vnspcakable griefe of
conscience, which shall neuer haue end.

O that it woulde please thee therefore;
O most merciful God, of thy great good-
nes, fauour and louing kindnes, to con-
sider of these latter dayes and perillous
times wherein we liue, wherein iniquity
hath gotten the vpper hand, charity war-
eth cold, and loue banished from among
brethren, and thy selfe sweet Lord, euen
the poore & little ones, the orphans and
widowes not only relieued nor defen-
ded, but trodden vnder foot, neglected
forgotten of such as haue abundance.

How safe, how safe, good Lord, ac-
cording to thy promise, to shorten these
dayes, lest also thine elect bee seduced
with vniuity, and forsake thee their only
comfort. It is come to passe which thou
hast said, that as towards the summer
trees and plants of the earth so bud, so
before thy coming (to make vs so much

more prepared) thou hast promised to
send vs foreknowledge by sundry signes
and tokens, both in the earth below,
which hath (by the passing as it were
by) quaking already at thy presence, as
also by the Sun and Moone, and other
thy creatures apparantly shewed thy
rod of vengeance to be ouer our heads,
ready to strike. O Lord, we cannot but
looke for utter destruction according to
the weight and abundance of our sins,
and iniquities, vnlesse it may please thee
to shew thy mercy for Iesus sake in
conuerting vs. We haue sinned, we haue
gone astray, we haue wrought wicked-
nesse in yielding to the will of the flesh:
but most sweet Lord, let thy light so
shine into our hearts, that we may now
begin to seeke only thy kingdome, and
leane the darknesse of sinne, grow to all
goodnes, and be mortified, as touching
the old man with his corruption: die to
the world, and remoue Satan; that
with godly desires we may attain vnto
the perfect feeling of thy grace; and ha-
uing obtained the pure vnderstanding
of thy word, we may guide our liues by
the rule thereof, that after the fini-
shing of this our pilgrimage, we may threng
the merits of thy Son Iesus Christ,
enter into thy kingdome of eternall
glory,

gloꝝy: there foꝛ euer and euer to raigne,
enjoying the ſight of thee and to thy
name, with the reſt of thy Sa-
n-
is, ſing
land and praife without ceaſing, I wor-
ſhip thee O God, Amen.

O Lord increaſe our faith, and giue us
grace unfainedly to repent us of our ſins
from the higheſt to the loweſt, that wee
may heare to our comfort, Come oh
blessed of my Father, enter into the joy
that ſhall remaine without meaſure, foꝛ
euer and euer, Amen.

A prayer neceſſary to be ſaid after, and
at the end of all our prayers.

Vouchſafe, O Lord & mercifull fa-
ther (in whoſe hands reſt the hearts
of men, who knoweſt what we want
before we pray; what we will aſke be-
foꝛe we ſpeake, and what we doe in all
things) vouchſafe to forgive mine igno-
rance, dulneſſe, and ſlacke committing vnto
thee, the fountaine of all health & helpe.
Increase my faith daily moꝛe & moꝛe
and kindle in me the perfect gift of pray-
er, that I may at all times ſerue thee in
truth: and vouchſafe that whatſoever
I haue aſked, according to thy will
at this time, to giue me, and what I haue
committed vnrerequed, foꝛ my ſelfe, and
any whom thou ſhouldeſt ſhould be

commended to thee in prayer, bouchsafe
even for thy Son Iesus Christs sake,
graciously to grant: for which and for
all things necessary for me and them,
for body and soule, I pray thee, as thy
Son hath taught vs saying:

Our father which art in heaven; hal-
lowed be thy name, Thy Kingdome come;
thy will be done in earth as it is in hea-
ven; Give us this day our daily bread; and
forgive us our trespasses, as we forgive
them that trespass against us. And leade
us not into temptation, but deliver us
from evil.

O Lord increase our faith, and contle-
nue the same effectually in mee and al-
men vnto the end, Amen.

Great plagues remain for the ungodly,
but whoso putteth his trust in the Lord,
mercy imbraceth him on every side, Ps 31

*Consideration touching thanksgiving be-
fore and after meate.*

Paul before we would presume to eate
gave thanks.

Christ likewise, before hee gave the
bread & fishes to the that were with him
in the wilderness (yea although he were
Lord of all) looking up to heaven, from
whence cometh all goodnesse, blessed it
and gave thanks, & brake it unto them;
the

the store being small, replenished many thousands, and left many baskets full: wherefore take the blessings of God with thanks, & he will blesse & sanctifie them.

A prayer before meate.

O bountifull God, vouchsafe to look upon our wants, & giue vs at this time those things which may be to our comfort: sanctifie these thy gifts, that our bodie being replenished, we may be thankfull, and enjoy at thy mercifull hands the bread of eternall life to the reliefe of our poore soules, through Iesus Christ our onely Saviour, Amen.

When God hath fed your poore bodie be not therewith cüst up with forgetfulness, what he requireth at your hands for his blessings; but in a reuerent and devout manner, give thanks, that he may continue his loving kindnesse to your comfort unto the end.

A thanksgiving after meate.

We thanke thee most bountifull Lord, for this thy fatherly feeding of our hungry bodie. so vouchsafe to feed our silly soules with the bread of eternall life, that after this life ended, we may

may asced where Christ is gone before.

Another prayer to be laid before meate.

All things depend vpon thy prouidence (O Lord) to receiue at thy hands due sustenance in time conuenient. Thou giuest to them, and they gather it, thou openest thy hand, and they are satisfied with all things.

O heauenly father, which art the very fountain and full treasure of all goodnesse, we beseech thee to shew thy mercies vpon vs thy children, and sanctifie these gifts, which wee receiue of thy mercifull liberality, granting vs grace to vse them soberly and purely, according to thy blessed will: so that thereby we may acknowledge thee to be the author and giuer of all good things, and aboute all, that we may remember continually to seeke the spirituall food of thy word, whereby our soules may be nourished euerlastingly, through our Saviour Christ, who is the true bread of life, which came downe from heauen to whom whosoever eateth, shall liue for ever, and raigne with him in glory, world without end, Amen.

A thankesgiving after meate.

Et all Nations magnifie the Lord,
let all people rejoyce in praising and extolling

extolling his great mercies. For his fatherly kinde esse is plentifully shewed forth vpon vs, and the truth of his promise endureth for euer.

The Prayer.

VW E render thanks vnto thee, O Lord God, for the manifold benedictions which we continually receiue at thy bountifull hand: not only for that thou hast pleased thee to feed vs in this present life, giuing to vs all things necessary for the same, but especialy because thou hast of thy mere mercy fashioned vs anew into an assured hope of a farre better life, the which thou hast declared vnto vs by thy holy Gospell.

Therefore wee humbly beseech thee O heavenly Father, that thou wilt not suffer our affections to bee intangled, & rooted in these earthly or corruptible things, but that we may alwayes haue our mindes directed to thee on high, continually watching for the comming of our Lord & Saviour Christ, whate time he shall appeare for our redemption. To whom with thee and the holy Ghost, be all honour and glory for euer and euer. Amen.

Q Lord increase our faith,



To the godly Reader.

I **I**N Penſive plight
I put my pen to prove,
Of ſtender ſkill,
What profit might ariſe,
His heavenly beſt,
To pleaſe, who ſits above,
Now here ſet forth
Before thy zealous eyes.
Nought worth the phraſe,
Or fineſſe, I confeſſe,
Or for his wiſedome
Who compiled it,
Regard it yet
(O Reader) natheleſſe
Diddaine it not,
The matter is but ſie
Each heart to have
And hold in price I know,
Now wiſh me wiſe,
Be not in ſpeech my foe.

Farewell.

*in hoc uno verſatur ſumma liberũ
caleſt in ſoto corde timere Deum.*



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pall Prayers contained in
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